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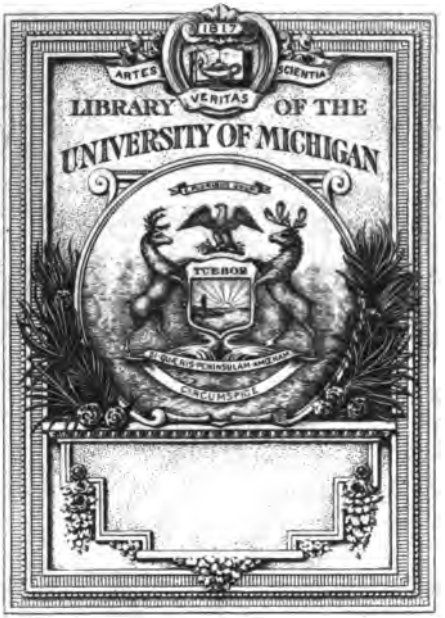
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ARMAND DE BOURBON, Prince of Conti Prince of the Blood, Peer of France, Governour & Lieutenant-General for the King in Champagne and Brie.

'Tis not the Glories of thy high Descent;
That most illustrious Shine in thee;
More Glorious 'tis a Prince to see
By Grace become an humble Penitent.

Conti, Armand de Bourbon, prince de

THE WORKS OF *ARMAND de BOURBON* Prince of *Conti*,

viz.

I. The Duties of Perſons in High Stations.
II. The Obligations of a Governour of a Province, particularly with reſpect to the Prevention of Duelling.
III. Rules for the Government of his Houſe.
IV. His Laſt Will and Teſtament.
V. A Treatiſe of Plays and Shews, with the Decrees of the Councils, and the Sentiments of the Fathers on that Subject.

With a ſhort Account of his LIFE.

Tranſlated from the *French*.

ALSO,

A Diſcourſe of Chriſtian Perfection by the Archbiſhop of *Cambray*, and ſome other Pieces, by which may appear, how little the Life of a Player, and the Diverſion of the Play-houſe in its preſent State is conſiſtent with the Profeſſion of Chriſtianity.

LONDON, Printed for *W. B.* and ſold by *S. Keble* at the *Turk's-head* in *Fleet-ſtreet*, and *J. Walthoe* in the middle Temple Cloyſters. 1713.

English
Blackwell
11-15-34
29601

THE PUBLISHER TO THE READER.

Dear Reader,

THE Deluſion of Chriſtians in this Age is very great, in thinking to reconcile the World and Religion together; two things which the Author of their Religion has carefully diſtinguiſh'd. They believe they may be Friends to the World

12-18-34 MFP

and to God, that they may love the World and God together, and that they can ſerve both theſe Maſters at the ſame time. But theſe are two Things irreconcileable, and which neceſſarily deſtroy one another, as Light *and* Darkneſs, *our Lord telling us that we cannot love theſe* two *different* Maſters, *but we muſt* hate the one and love the other. *St.* James, *That* whoſoever will be a Friend of the World, is the Enemy of God; *and St.* John, That if any Man love the World, the Love of the Father is not in him.

And

And whatever Chriſtians imagine, 'tis not that they do indeed joyn them in their Practice, but that they idolize the World, while they would be thought and make themſelves believe that they worſhip God; 'tis the World they really ſerve, and which only fills their Hearts, while they are void of the Love of God and ſerve him not. For when all their Thoughts, Cares and Joys are about the Things of the World, when they only ſeek after all the Things that the Gentiles *ſeek, and neglect to ſeek the* Kingdom of God, and his Righteouſneſs *in their Souls; are they*

not fain into a State of Heathenism *worse than that of former Ages, because they think they see, when they are truly blind; and* if our Light be Darkness, how great is our Darkness it self.

'Tis not to disturb the Men of the World, who look for no other Happiness beyond this Life, in their restless pursuits of the Honours, Profits and Pleasures of it, that this Collection is published; but to undeceive those who think they serve God and expect a future Happiness from him; to help them to see that the Spirit of Christ, without which none

are his, *and the Spirit of the World are two contrary things, and that his Disciples must not be conformed to the* Fashion of this World, *but to the* Life *of their Master; to convince them of the Necessity of denying their worldly Lusts, and of destroying the World in their Hearts, that the Kingdom of God in Righteousness, Peace and Joy, may come into their Souls here, if ever they would enter into his Kingdom of Glory hereafter.*

If it be thought that we have many Books already both of our own Growth and of a foreign Soil, that give us the same

Notions

Notions of Christianity, and therefore this might now have been ſpared? 'Tis true, we have ſo, thanks be to God for it, who hath not left himſelf even in the worſt of Times without Witneſs, but hath raiſed up many, in theſe laſt Days, whoſe Lives and Writings are both a Light to the World, and will one Day be its Condemnation. Yet as the Number of bad Books ſtill exceeds the good; as the Devil is ever buſy to deſtroy Mens Souls by employing his Servants in publiſhing of bad Books, it may be neceſſary, as a Counterpoize

to them, now and then to help a good Book into the World.

There is this to be said besides in favour of the present Book, that the Subjects are something singular. The first of them, which respects the Duties *and* Obligations *of Great Men and Men in Power, has not, that I know of, been consider'd in this View by any in our Language. God was pleas'd to give the Author a particular Light in this matter, beyond what is Common. The other main Subject of this Book has been treated of late Years, yet not so as to supersede any thing further on that Head; and*

the

the more Weapons we have the better ſhall we be able to beat down the ſtrong Holds of Satan.

But ſuppoſe the ſame Subjects had been as well and as fully handled by others, that would not render theſe Treatiſes ſuperfluous: For tho Truth is indeed the ſame from whatever Hand it comes, yet it has not always the ſame Effect upon Mens Minds. The Character of the Perſon adds much to the Weight of the Argument, and Men, who for the moſt part, do not much regard what is ſaid by thoſe whoſe Profeſſion it is to preach the Goſpel, pretending it to be the Cant and

Dialect

Dialect of their Trade, will perhaps give some Ear to what is said by another, whom they cannot suspect of any Interest in what he says. This Advantage then this Book has, that the Author's *Birth, Station and Character set him above all Suspicion of Interests, Meanness of Spirit, Cowardice, or Ignorance of the World: And the Sentiments of a Person so great in the World ought to have some weight with Persons of the World; the more that what he makes the* Duty *of others, he himself first practis'd; he does not lay heavy Burdens on others to lighten himself,*

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gainſt this Book with ſome, that the Author was of another Communion; *I deſire they would conſider what the Scripture ſays,* Of a Truth, God is no Reſpecter of Perſons, but in every Nation, he that feareth him and worketh Righteouſneſs is accepted with him. *The* many *and* great Fruits *worthy of Repentance which this* Prince *brought forth, are a manifeſt Proof of the true* Fear *and* Love *of* God *in his Heart. And his* Righteous Works *can be no other than the Effect of the* Grace of God, *and of his* Spirit, *which*

is

Is free and unlimited to Sect *or* Party, and bloweth where it liſteth, *being ready to inflame the Hearts of all in whom there is an earneſt Deſire of Salvation.* Maſter, *ſaid one of the Diſciples,* we ſaw one caſting out Devils in thy Name, and we forbad him, becauſe he followeth not us. Forbid him not, *ſays our Saviour,* for there is no Man which ſhall do a Miracle in my Name, that can lightly ſpeak evil of me.

Others are ſuſpicious, that there is ſome ſecret Deſign of recommending the Romiſh Religion, *when one gives them*

a Book writ by any of that Communion. Our Saviour, *when he would give an Inſtance of true Brotherly Love to the* Jews, *brought that of the* Charitable Samaritan. *Did he therefore recommend the* Samaritan Religion, *by commending the Charity of one of its Profeſſors? No, for* Salvation is of the Jews, *but the great* Charity *of the* Samaritan *he recommended to the Imitation of his Followers.*

But what can be good *in a* Religion *that is guilty of* Idolatry, *will ſome ſay, who have a great Zeal againſt* Idolatry, *tho' 'tis to be fear'd, not*

not according to Knowledge? What ſaid God *to* Elijah, *who thought that he alone was left of all the* Children of Iſrael *who worſhipped the true* God? I have yet left me ſeven thouſand in *Iſrael*, all the Knees that have not bowed unto *Baal*, and the Mouths that have not kiſſed him, for God ſeeth not as Man ſeeth. *But let him that is without this Sin caſt the firſt Stone here. Let him examine his own Heart and ſee if there be not a more* ſubtle, ſpiritual, *and* dangerous Idolatry *in it. If there be no* Love *of* Self,

Love *of* Praiſe, Love *of* Sin, Love *of the* Creatures, Love *of* Money *or* Covetouſneſs, which is Idolatry, *there*? Thou, *then*, that abhorreſt Idols, doſt thou commit Sacrilege *in robbing* GOD *of that* Love *and* Honour, *which is his* true Worſhip, *and giving it to thy* Self, *thy* Reputation, *thy* Sins, *or the* World? *Is not this both* Sacriledge *and* Idolatry? Thou Hypocrite, firſt caſt out the Beam out of thine own Eye, and then ſhalt thou ſee clearly to caſt out the Mote out of thy Brother's Eye.

But

But the Reader *will not find any thing in this Prince's* Life, *or* Works *that ſavours of* Idolatry *or* Superſtition, *but an illuminated* Faith, *working by* Love *and keeping the* Commandments, *an Obſervance of all things that* God *requir'd of him in his Station, and a Care to preſerve himſelf from all Sin, and even from all Appearance of Evil, and in what things he had offended, an Endeavour to make Reparation and Reſtitution to the utmoſt of his Power; a* neceſſary, *tho much* neglected *Part of* Repentance.

If any one ſhall be offended

at ſome things that look like Rigour *to the* Proteſtants *in* France, *they will ſee in his* Life *from what Principle it proceeded, and how far it went. It may be conſider'd beſides, that the* Prince, *who found for himſelf the* means of Salvation *in that Church, by which he daily grew in* Grace; *who knew ſo many* other Holy *and* Virtuous *Perſons in* that Communion, *which perhaps he had not the opportunity of doing among thoſe who ſeparated from it; and thinking them thereby in* Peril of Salvation, *might in Charity try all ways to reunite them to the Church:*

And

And the keeping them in their Obedience *and* Fidelity *to the* King, *making them punctually obſerve his Majeſties* Edicts *and* Orders, *as he thought himſelf in Conſcience bound ſo to do, was in his Opinion the moſt effectual way to produce that* Union. *'Tis not to every one of his* Saints *that* God *has been pleas'd to give* that particular Light, *that tho there be many more* Helps *or* Hindrances to Salvation *in ſome than in others, yet his* Grace *is not confin'd to any* Sect, *or* Party, *or* particular Church, *but that He* who willeth not that any ſhould periſh, *is*

ready to assist every one that truly calleth upon him, that they may be saved.

But if we think this Usage of the French Protestants *severe, what shall we think of the Usage our* Sister Church of Scotland *has met with? The* Prince of Conti *was severe to those whom he thought in the Wrong, and whose Principles he condemn'd; that is, he kept them in* Obedience to the King, *and would suffer them to build no more* Churches *than the* Edicts *allow'd them; but there* none *are allow'd to those whose* Principles *are the same with ours, and whom we must own*

in

in the right, *as to their* Religion, *unleſs we will confeſs our ſelves in the* wrong; *and whether the* Continuance *and* Confirmation *of the* Oppreſſion *that* Church *has theſe many years lain under, becauſe ſhe is* Epiſcopal, *and ſo far* Apoſtolical, *and a ſound part of the* One Catholick Church, *be not indeed an* eſtabliſhing Iniquity by Law, *deſerves to be conſider'd by thoſe who had a Hand in it. The* Rules of the Goſpel *are a more ſure and firm* Foundation of Government *than all the* Politicks of Men, *for* the Wiſdom of the World is Folly with

with GOD *the Supream Governour thereof, who* taketh the Wiſe in their own Craftineſs, *and ſo orders it that what they deſign'd for their Preſervation often proves the Occaſion of their Deſtruction.* *King* Charles I. *his conſenting to the* Abolition of Epiſcopacy *in* Scotland, *as it was one Cauſe of his own and the Kingdom's Miſeries, ſo it became the Subject of his* Grief *and* Penitential Confeſſions, *in which he acknowledg'd,* that He therein follow'd the Perſuaſions of Worldly Wiſdom, forſaking the Dictates of a right informed Conſcience.

But

But it is high time to give the Reader *ſome account of this* Book *and of the* Treatiſes *contain'd in it. The* Deſign *at firſt was to publiſh in* one Volume *ſuch of the* Prince of Conti's *Pieces as could be got together, and here are all that upon diligent ſearch could be found. But in* a Defence *of the Prince's* Treatiſe of Plays *writ by the Perſon who had the Care of the* French Edition, *there is inſerted a* Treatiſe againſt Plays and Romances, *formerly printed, but then become very ſcarce, which being excellently well done, was thought fit to be ad-*

ded

ded in this Collection to the Prince's Treatiſe *on that Subject. And to give a View of all the* Diverſions of the World *at once, out of the ſame* Book *is added the* Opinion of St. Francis de Sales *concerning* Balls, Plays, Gaming, *&c. with that Author's* judicious Remarks *upon it. Theſe ſeveral* Treatiſes *ſhewing the* Neceſſity *of their renouncing all theſe* dangerous *and* unlawful Diverſions, *who would in earneſt follow the* Religion of Jeſus Chriſt. *There is added, laſt of all, to prevent thoſe* Prejudices *Men might conceive againſt this* Religion,

as if it depriv'd *them of all* Pleaſures, *and to let them ſee at once what it requires of them.* *The* Diſcourſe on Chriſtian Perfection, *by which it appears that the* Chriſtian Religion *only denies its* Profeſſors *the vain, falſe and pernicious Pleaſures of the World that it may give them true, real and ſolid Joys. The Author of this* Diſcourſe *is ſaid to be the* Archbiſhop of Cambray, *and a Friend who had it in* Manuſcript *having likewiſe tranſlated it for the Preſs, was willing to let it accompany this* Collection. *It may perhaps be thought that the* Decrees

of

of the Councils *and* Sentiments of the Fathers concerning Plays, *which the* Prince of Conti *collected and join'd to his Treatiſe on that Subject might have been omitted here, ſince they have been already given us by a late Celebrated Author; but as he has dreſs'd up their* Thoughts *in a Stile ſomething peculiar, which indeed is not without its* Beauty, *and may be very agreeable to ſome, yet others may be more affected by them in* their own plain ſimple Dreſs, *as they are here given.*

As for the Tranſlation, *'tis hop'd it will be found exact; the* Publiſher

To the Reader.

Publiſher *thinking fit to acquaint the* Reader *that the Function he is engaged in not allowing him Time ſufficient for ſuch a Work, he was willing to devolve it upon another, who he thinks has a better Talent that way. Nor was this his onely Motive of employing that Perſon in it, but as the* Prince of Conti's Treatiſe againſt Plays *was a* Satisfaction *which his former Faults in ſome ſort required, and a kind of* Reparation *he was willing to make to the* Publick, *for the* great *Evil he had done and might have caus'd by his* Example; *ſo that Perſon having formerly*

given

given ſeveral Plays *to the Stage, which tho perhaps as innocent in themſelves as any that have appeared there, yet as they help to engage Perſons in a* criminal Diverſion, *to the great hazard of their Salvation, and contributed to the* Support *of a Place which is a main Inſtrument of the Devil for the inſnaring of Souls; the* Publiſher *was glad of an Occaſion of putting into that Perſons hands the means of making ſome* Reparation *to the* Publick *by the* Tranſlation *of theſe* Treatiſes againſt the Stage, *for the* Evil *they may have done in giving ſome Aſſiſtance to it.*

It

It remains now to ſay ſomething of the ſhort Account of the Prince's Life *prefix'd to his Works.* The Publiſher *was in hopes to have found the* Life *of a Perſon ſo eminent both for his* Piety *and his* Rank, *as the* Prince of Conti, *writ by ſome able Perſon, and it were to be wiſhed that the* Biſhop of Alet, *or* L' Abbe Ciron *his Spiritual Director had done it, who were both no doubt well acquainted with his* Interiour State *as well as his* Exteriour Life *and* Actions.

But all that could be met with of this kind is an Abſtract of his Life *prefix'd to the* Defence of his Treatiſe of

Plays. *It might have been expected that* Monſ. Voiſin, *the Author of it, who belong'd to the* Prince *more than twenty years, and accompany'd him in all his* Progreſſes, *and his greater* Employments, *would have been* full *and* particular *in his Relation of him.*

But he tells us, He look'd upon this as an Attempt ſuperiour to his Abilities, *and therefore contents himſelf with giving a bare* Abſtract; *from which and ſome few other* Memoirs *this Account of the* Prince's Life *is drawn, which the* Reader *is here preſented with. It does not indeed contain*

tain many things of this Great Man, *yet enough to give us ſome* Idea *of him; for as a* Tree is known by his Fruit, *ſo the few things there related of him, ſerve to ſhew us what his* Interiour *was, and diſcover the* Principle *and* Root *from whence they ſprang, and there are ſome Conſiderations on which we hope it may be of* Uſe *to the* Reader.

Therefore many, who are greatly prejudiced againſt ſuch Books *and* Lives *as are called* Spiritual *or* Myſtick, *becauſe they think they tend to carry People* wholly *to* Devotion *and an* Interiour *way,*

and thereby make them unfit to act in the World, and to discharge the Duties *of their* Station. *It cannot be denied but that the* falſe Devotion *of ſome may be liable to this Blame, but it is by no means the Effect of a* true Devotion. *Tho the* Converſation *of the* Soul *with* God *be the* great End *as well as the* chief Delight *of a* Chriſtian Life, *yet by carrying Men* inward, *it does not unfit them for an* outward Life, *but it* cleanſes *firſt the* Heart *that the outward Actions may be clean alſo: And they who have neglected this Method, have reaſon to fear*

that

that how beautiful *or* great *ſoever their* Actions *may appear in the* ſight of Men, *they are in the* ſight of God *but* impure Streams of a polluted Fountain. *'Tis in* Devotion *that we receive* Light, *and* Strength, *and* Power *to acquit our ſelves well of the* Duties *of our* Station *and* Calling, *'tis by that we acquire a* Dexterity *and* Quickneſs *in the Management and Diſpatch of* Affairs; *'tis that which gives us an inward* Peace *and* Calmneſs *in doing them, which brings down a* Bleſſing *upon our* Labours.

The Prince of Conti *ſpent much Time in* Meditation, Prayer, and Reading, *yet no Man more* inviolably *obſerv'd the* Duties *of his* Rank *and* Station, *or more* exactly *perform'd all that theſe required of him. He look'd upon this as an indiſpenſable Obligation, and tells us,* That it is very poſſible that one who has been a moſt devout private Man may yet be damn'd for not having perfor-med the Duties of his Sta-tion.

Some Perſons are mighty Zealous for the Worſhip of the Temple, *as if all* Religion

Religion *consisted in* Exteriour Duties; *like the* Jews *of old always crying,* the Temple of the Lord, the Temple of the Lord, *tho, like them, they neglect to prepare for the* Lord *his* true Temple *their* Hearts, *in which he delights to dwell. The* Prince of Conti *was a most diligent and exact Observer of all the* Exteriour Duties *of* Religion, *but he made them serve to promote the* Interiour Worship *of the* Heart; *and when they do not advance this, so that we our selves become the* Temple of the Living God *and that* the Spirit of God

dwell in us, *they are no* acceptable Service *unto him.*

Others again, who are ſenſible of the unprofitableneſs *of theſe* Exerciſes *when reſted in, and not made ſerviceable to the* Interiour Worſhip *of the* Heart, *are apt to neglect the* Exteriour Duties *of* Religion, *becauſe* Religion *does not conſiſt in them. This is but ſhunning one Rock to ſplit on another. The* Prince of Conti, *who* truly *worſhip'd* God *in the* Heart, *did not yet neglect theſe* Exteriour Duties, *but it was rather by means of them that he attain'd the other. 'Tis true we have the*

Inſtan-

Inſtances of many Anchorites *and* Hermites *in the firſt Ages of the* Church, *and lately of* Gregory Lopez *a* Spaniſh Hermite *in the* Weſt Indies, *who attain'd to great* Sanctity *without theſe Exerciſes which they had not Opportunity of obſerving. But there is a great Difference between thoſe who live in* Solitude, *who continually attend to* God *without any* Diverſion *from* without, *and thoſe who live in the* World, *who are ſurrounded with innumerable* Temptations, *ſubject to a multitude of* Diſtractions, *and to a* Diſſipation *of* Mind *by the Commerce*

merce of the World: Such have need of all the Helps *poſſible to ſtrengthen them in the* inward Man, *and to recollect themſelves, that they may attend to* God *without Diſtraction. And while they live in the World, if they do not make uſe of all thoſe Means* God *has left in his* Church (*when they can have 'em*) *eſpecially the keeping* truly Holy *that* Day *which* God *has ſanctify'd* from the beginning of the World, *'tis to be fear'd they may miſs the* End *they aim at, by neglecting the* means, *or become liable to* Deluſions. *The* Wiles of Satan

Gen. 2. 2.

are

are very ſubtle, and his Snares *baited with ſpecious Pretences. We may apply to the* Interiour Worſhip of the Heart *and the* Exteriour Duties of Religion, *what an ingenious Author ſays of* ſmall *and* great Virtues.* Small Virtues are inſignificant without the Great; great Virtues are impoſſible without the ſmall. What ought then to be the Conduct of a Chriſtian with reſpect to the one and the other? That which our Saviour himſelf preſcribes. To do the Great and not to neglect the Little. Theſe ought ye to have

* *See Reflections on Mens Prejudices againſt Religion, and their Miſtakes in the Practice of it. Chap. of Exactneſs in little Things in the Exterior Duties of Religion.*

have done and not to leave the others undone.

I know not if there be any thing in this Life, that may ſerve to convince Unbelievers *of the* Truth *of our* Religion. *When the* Apoſtles *firſt preach'd the* Goſpel *to the World,* God *wrought with them,* bearing them Witneſs, both with Signs and Wonders and with divers Miracles, *ſuch as* caſting out of Devils, healing all manner of Diſeaſes, ſpeaking with new Tongues, *and the like, by which Men were convinced that the* Power of God *was with them, and the* Truth

Truth of God *preached by them, which he thus atteſted. But when all theſe are accompliſh'd in the* Spiritual *and more* perfect Senſe, *ſhould they not be as convincing Arguments, to Men of Reaſon, of the* Power of God *thro* Faith in Chriſt? *When* Unclean Spirits *are caſt out, and* Spiritual Wickedneſs *ſubdued, when the* Soul *is* healed *of all its* Diſeaſes, *when it is* cleanſed *and* purified *from the* Leproſy of Sin *which defiled the* whole Man; *when all the old* filthy, vain *or* worldly Converſation *is laid aſide, and the Mouth filled with the*

Praiſes

Praiſes of God *and with things moſt* Divine, *which is to ſpeak with* New Tongues *from a New Heart, is not the Finger of* God *viſible there? Let thoſe who disbelieve, reflect on themſelves and ſee if they can account for this mighty* Change *otherwiſe than by the* mighty Power of God? *the great* Infidelity of Men *in theſe laſt Times, does no doubt proceed in great meaſure from the* want of true Faith *in thoſe who pretend to believe. A* Form *of* Godlineſs *without the* Power *of it, will never convince* Unbelievers *that there is any thing* Divine *in*

that

that Religion, *the Lives of whoſe* Profeſſors *differ little or nothing from their own. But if this* Power *did accompany and enliven the* Form, *how Beautiful would it be, and what a powerful Argument to convince thoſe who believe not, who would be forc'd to confeſs* that God is in us of a Truth. *Were there more* real Chriſtians *there would be fewer* Infidels. *If this* Collection *ſhall contribute any thing to the making* Chriſtians *become in* reality *what they are in* Profeſſion, *or ſerve to* convince *thoſe who believe not that there is ſomething more in the* Chriſtian

ſtian Religion *than they imagin'd, the* Tranſlator *and* Publiſher *have their Wiſh. And,* Reader, *if thou ſhalt reap any* Benefit *by it, give the* Glory to God, *and remember them in thy Prayers.*

THE

A

Short Account

OF THE

LIFE

OF THE

Prince of *Conti*.

ARMAND de BOURBON, Prince of *CONTI*, was Second Son to *Henry* II. Prince of *CONDE*, firſt Prince of the Blood Royal of *France*. He was born in the Year 1629, and promiſed great Things

from his Infancy. Nature in him did not oppoſe it ſelf to Grace, ſo that what the Wiſe Man ſaid of his own Infancy might be applied to him, *I was a witty Child and had a good Spirit.* His Natural Inclinations tended to Virtue, and beſides the Gifts of Grace, he had received from Nature a Delicacy and Strength of Wit very extraordinary; he expreſs'd his Thoughts in a manner ſo agreeable, ſo clear and ſo perſuaſive that the moſt ingenious Perſons admired him. The Sweetneſs of his Temper and the Fervour of his Piety were not leſs engaging than the Force of his Eloquence. And it was Matter of juſt Wonder to find a Prince of the Blood at Sixteen underſtand *Theology* as perfectly as thoſe whoſe Profeſſion it is to teach it. 'Twas perhaps from theſe Advantages of Nature and Grace that his Father deſign'd him for

Wiſd. 8. 19.

the

the Church, and gave him an Education ſuitable, keeping him cloſe to his Studies, and procuring for him the Abbies of *S. Denis*, *Cluni*, *Lerins* and *de Moleme*.

But theſe great Hopes, which were conceiv'd of him from his early Piety, Parts and Education, ſeem'd afterwards to vaniſh. For having the Misfortune to loſe his Father and Mother in his Youth, when he moſt ſtood in need of them for the ſupport of his Virtue, and in a Time, when the Kingdom was involved in Troubles and Confuſions; in ſo general a Corruption and Diſorder, this young Prince was not able to reſiſt the Torrent of Vice, nor the Violence of thoſe Temptations which ſurrounded him, but fell into the way of the World, and gave himſelf up to the Irregular Deſires of his Heart. He left his *Studies* and betook himſelf to

the *Sword*, and was engaged in the Civil War which happen'd in the Minority of this preſent King of *France*, he joyning the other Princes of the Blood on the Side of the *Malecontents* againſt the King.

Amongſt other irregular Affections, this young Prince conceiv'd ſo great a Paſſion and Fondneſs for Plays, that he entertain'd a long time in his Service a Company of Players, that he might with more Eaſe and Conveniency enjoy the Pleaſure of that Diverſion. He was not contented with the Repreſentations of the Theatre alone, but would often diſcourſe with the chief of the Company (who was the moſt able Comedian of *France*) on all that is moſt Excellent and Agreeable in their Art; and reading often with him the moſt delicate and beautiful Paſſages of both Antient and Modern Plays,

took

took Delight to have him repeat them afterwards with their proper Action, ſo that there were few Perſons better able to judge of a Dramatick Poem than the Prince of *Conti*.

Thus (as * St. *Ambroſe* ſays of *David*) *He ſinned as Princes are accuſtomed to do, but he repented which Princes are not uſed to do.* So that his Fall may be ſaid to have been the occaſion of his greater Praiſe, ſince it ſerv'd to humble him more profoundly in the Sight of God, and to make him cleave with the greater Earneſtneſs and Diligence to Him. It ſerves likewiſe to teach the People, that they ſhould not ſtudy to imitate Princes in their Failings, but on the contrary, that the Fall of Princes ſhould augment their Fear and their Vigilance. 'Tis for this reaſon that God did not think fit to conceal *David's* Sin, but

* *In Apol. I. pro David. Rege.*

would have it publiſh'd in the Church becauſe of his Repentance, that thoſe who have not yet fallen may liſten to it for fear of falling; and that thoſe who have already fallen, may be drawn by it to repent and recover themſelves.

But let us ſee what Means the Father of Mercies, made uſe of to recover the Prince from his Fall. God often abandons Men for a time to the irregular Deſires of their Hearts, and ſuffers them to enter into a State to which they are not called, that he may afterwards make the Power of his Grace, and the Greatneſs of his Mercy appear in reclaiming them, to place them in the way of their Vocation, and to guide them according to his own Heart.

'Tis thus he dealt with this Prince. In his early Years he was deſign'd by his Father for a ſingle Life, and engag'd

engag'd in the Eccleſiaſtick State; and tho' he was ſenſible enough that he was not called to it, he remained in it to the 24th Year of his Age, when he enter'd into the State of Marriage, to which God call'd him; chuſing for him a wife and vertuous * Companion to be a † *Help* to him in his Conduct. For God himſelf declares to us by the Mouth of the Wiſe Man, that 'tis from his Hand a vertuous and prudent Wife is received. *Houſe and Riches are the Inheritance of Fathers; but a prudent Wife is from the Lord.* And ſo this Prince acknowledging the Favour God had ſhewn him, ſaid often in his Heart with the Royal Prophet, *Lord thou haſt holden me by the Hand, and haſt guided me by thy Counſel.*

* *A Niece of Cardinal Mazarine's, the Chief Miniſter of State.*

† Gen 2. 18.

Pſal. 73. 23, 24. *Secund. Vulg. Edit.*

After the Troubles of the Kingdom were compos'd, the Prince, having been received into Favour,

was made Governour of the Province of *Languedoc*, and ſome time after his Marriage, was ſent into *Catalonia* to command the King's Army in Quality of Vice-roy, where he gave Proofs of the Greatneſs of his Courage, and the Prudence of his Conduct in the taking of ſeveral Towns and the Conqueſt of ſeveral Provinces.

At his Return from his laſt Campaign, being at *Pezenas*, where he conven'd the Eſtates of *Languedoc*, he had ſome Conferences with the Biſhop of * *Alet*; to which God gave ſo effectual a Bleſſing, that the Prince took a firm Reſolution from that time of applying himſelf entirely to the Service of God. And having long conſulted with himſelf during ſeveral Retirements, in which he repaſs'd in the Bitterneſs of his Soul, all his former Life; and having carefully examin'd, whether the Reſolution he had taken

* *See a ſhort Character of this great Man in Bp.* Burnet's *Preface to the Life of Biſhop* Bedel.

ken was ſtrong and firm enough to produce an entire Change; he made a general Confeſſion of his Sins, with ſuch exceeding Sorrow, and profound Humility, that the Fruits which followed his Repentance, were viſible Marks of a true Converſion.

'Tis from this Time the beginning of our Prince's Life ought properly to be dated, ſince he then began to live to God. And becauſe there is great Danger of miſcarrying in the way to Heaven, a way which Sinners are altogether unacquainted with, and great need at firſt of the Spiritual Advice and Conduct of a faithful and experienc'd Guide, the Prince ſubmitted himſelf fully to the Direction of that Holy Prelate, and to the Abbot *Ciron*, whom the Biſhop gave him for a Director in his Abſence. And the Fear of the Judgments of God, which is the beginning

beginning of Wiſdom, having excited in his Heart an ardent Deſire and a good Will to live according to the Rules of the Goſpel, he found no Difficulty to ſubmit to the Conduct of thoſe Perſons whom Providence had choſen for him, but on the contrary expreſs'd great Eagerneſs to obey their Directions.

He punctually perform'd all that was preſcrib'd him for the Conduct of his Life, and for the Regulation of his Houſe. He moderated his Expences and retrench'd all kind of Superfluity. Balls, Plays and Gaming were prohibited to all his Domeſticks. He took care to have them inſtructed in the Chriſtian Doctrine and Piety; but nothing made ſo much Impreſſion on their Minds, as the Example of their Maſter, who required nothing of them, which himſelf did not firſt put in Practice. They ſaw him always employ'd

employ'd in Meditation, in Prayer, in reading the Scriptures or the Lives of Saints, and in pious and charitable Works.

Prayer being the Means whereby the Spiritual Life receives its Food and Nouriſhment, it may not be improper to take Notice of the manner of his Prayer and Meditation, which was this. He prepar'd himſelf for it by a great Attention to the Preſence of God, and ſought in it more the Affection of the Heart than the Acts of the Underſtanding. He recited the Office of the Church, and retaining in his Memory the moſt moving Paſſages of Scripture, He would often in the Day meditate on them; and before Meals he took ſome time for Prayer and for the Examination of his Conſcience. When he would take any Reſolution, he firſt carefully examin'd the Reaſons on both ſides,

ſides, and never determin'd himſelf, but according to the Lights which he receiv'd in the Prayers he put up to God for that end.

The good Examples of others being a great Help to our Advancement in the Spiritual Life, the Prince propoſed to himſelf that of St. *Lewis* IX. of whom he was deſcended, whoſe Sanctity he endeavour'd to imitate. There was no Perſon recommendable for their Vertue, whoſe Friendſhip he did not ſeek, and by frequently converſing with them, he received great Light for his Advancement in Perfection, ſo that he might ſay with the Royal Prophet, *Lord, I am a Companion of all them that fear thee and keep thy Precepts.* *Pſal.* 119. 63. Some People delight much in viſiting vertuous Perſons, but there are ſo few who make thoſe Viſits uſeful to the Amendment of their Lives,

* *One of thoſe whoſe Converſation he improv'd by, was Mr.* Querilet *a Gentleman of* Britany, *who of a moſt profligate and impious Per-*

Lives, that an ancient † Author could not forbear to complain of it. But the Acquaintance of Persons of Piety ought not to be sought for the gratifying of our Curiosity or our Vanity, but to profit by their Conversation in order to the Conduct of our Life, as the Prince improv'd it for that End.

† Rufinus *in vitâ S. Joan. Ægyptii.* — *son became a wonderful Example of Mortification and Sanctity.*

Thus the Prince of *Conti* being advanc'd in Virtue by Instructions and by Examples, enter'd into a maturer Age of the Spiritual Life, of which one rests no more in the Bosom, and, as it were, in the Arms of Humane Authority (as St. * *Austin* says) but advances by the Steps of purified Reason towards the Sovereign and Immutable Law. 'Twas now the Prince began himself to draw from the Holy Scriptures, and from the Councils and Fathers, Maxims and Rules to acquit himself piously of his Obligations

* *De vera Relig. Cap.* 26.

tions to God, to the Church, to his King, to his Neighbour and to himſelf.

In what reſpects his Duty towards God, he look'd upon the Love of God as the great Obligation of a Man and of a Chriſtian; and therefore endeavour'd to nouriſh that Heavenly Flame which the Holy Spirit kindles in the Hearts of true Believers, by the Exerciſe of frequent Acts of Love towards God. The Firſt and the Great Commandment, ſays our Saviour, is *to love God with all the Heart, and all the Soul, and all the Strength, and all the Mind.* And *the End of the Commandment is Love*, ſays St. *Paul*, 1 *Tim.* 1. 5.

In what regards the Church, he conſider'd, that Princes being more expos'd than others to Temptation and to Sin, have likewiſe more need than others to implore the Aſſiſtance

ſiſtance and the Mercy of God; and that therefore they ought to love and honour his Church, to which he has given the Power of abſolving them from their Sins.

He aſſiſted at the Divine Offices of the Church with great Devotion, and took care that all who belong'd to him ſhould behave themſelves with a reſpectful Gravity and Attention there. He expreſs'd a juſt Diſpleaſure againſt that Irreverence and Indevotion, which is ſo common in Churches, and which St. *Chryſoſtome* complained of even in his time, as a thing ſo criminal and injurious to God, that it could not be too ſeverely puniſhed. *It would be no wonder*, ſays he, *if the Thunder ſhould fall on ſuch Perſons, and even on us too, who ſuffer theſe things without reproving them.* *In Homil. 24. in Acta.*

He wiſhed alſo that every one could joyn in the Publick Worſhip of

of God with their Underſtanding. For tho', with that Church in which he was brought up, he believ'd that thoſe who do not underſtand what is ſaid in the Divine Offices, did however an Act of Piety before God, whilſt they joyn their Intention with that of the Church; yet he was ſenſible that it was moſt Uſeful and moſt Advantagious to underſtand what is ſaid in them, according to that of St. *Auſtin* (in whom he was much converſant) *We ought to underſtand what we ſay, that we may ſing as Rational Creatures, and not like thoſe Birds who often learn of Men to pronounce and to ſing what they do not underſtand, for it belongs to Man only to ſing with the Underſtanding.*

In Expoſ. 2. in Pſ. 19.

'Twas for this Reaſon the Prince made Offices of the Church be tranſlated into *French*, that the People might underſtand what is ſaid in them, and profit by the Inſtructi-

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ons they contain *: And for the same Reason, he would have all who belong'd to him be present on Sundays at the Parish-Church, to hear the Explication which is made to the People of what is done there, and receive from their Pastor the Spiritual Nourishment of their Souls.

This great Servant of God had so sensible a Displeasure to see the Canons of the Church violated, that during the whole Course of his Life he performed Acts of Penitence, for having held several Benefices contrary to what they expressly forbid. He has been often heard to deplore the State of those who have a Plurality of Benefices, tho *Sine Cures*, when one of them is sufficient to maintain them within the Bounds of Ecclesiastical Temperance.

And as to the Dispensations

* *For this End the Archbishop of* Cambray *in his Education of a Daughter, advises the Ladies to learn Latin, that they might understand the Offices of the Church.*

which are obtain'd for holding them, he exhorted thoſe who make uſe of ſuch, to conſult their Conſcience, whether they receiv'd them *gratis*, upon a juſt and preſſing Cauſe, and for the greater Good of the Church; otherwiſe their Diſpenſations could only paſs for falſe and ſurreptitious. *Let every one know,* ſays the Council of *Trent*, *that all ought to obſerve the Sacred Canons exactly and without any Diſtinction, as far as is poſſible, that if there is an Obligation ſometimes to grant Diſpenſations to ſome Perſons, for a juſt and urgent Reaſon, or for a greater Good; they ſhall not be granted but with a Knowledge of the Cauſe, with very great Deliberation and* Gratis, *otherwiſe thoſe Diſpenſations ſhall be accounted ſurreptitious.* He repreſented to them beſides theſe Words of * St. *Bernard*, *When Neceſſity urges a Diſpenſation is excuſable; when Advantage requires it, it is Commendable;*

Seſſ. 24. De Reformat. Cap. 18.

**De Conſideratione Lib. 3. Cap. 10.*

Commendable; I mean, the Advantage of the Church, not of Private Perſons; for when there is nothing of that, it is not a faithful Diſpenſation, but a cruel Diſſipation.

But the Senſe he had of this Matter will be beſt known by his own Words. In a Treatiſe he compos'd on this Subject, he ſpeaks thus, 'The ſafeſt Opinion and the only true one is, that the Incumbent is not the Proprietor of the Fruits of his Benefice, but only the Adminiſtrator and Diſpenſer of them, ſo that after having taken what is neceſſary for his own Subſiſtance, he ought faithfully to diſtribute the reſt for the Neceſſities of the Poor and of the Church. This Maxim is clear, *Firſt*, from the Intention of the Founders, whoſe Donations to the Church were given only in this View. *Secondly*, from the Intention

'tion of the Church, which cannot design to lay a Snare in the way to Clergymens Salvation, by fomenting their Avarice and their Lusts, but rather designs that the Revenues she gives them, should be Helps to them for attaining Heaven, by the Alms which she obliges them to bestow. It is not allowable to possess one single Benefice merely for Temporal Advantage, or ot remove from a less to a greater on this Motive, *ut lautius vivat*, as *Thomas Aquinas* says, who asserts that the doing so renders the Possession even of a single Benefice, unlawful which in it self is allowable.

'As to what regards Pensions, it must be granted that the Pension being what remains over and above the *Titular's* Subsistance ought to be employed by him, (if he enjoy'd it) in relieving and main-

'taining the Poor, or in provi-
'ding for the Neceſſities of the
'Church; ſo that the Penſioner
'deprives the Poor or the Church
'of that Aſſiſtance. It muſt again
'be granted, that the Canons al-
'low the Eſtabliſhment of Pen-
'ſions only for thoſe who have
'done conſiderable Services to the
'Church, and ſtand in need of
'her Aſſiſtance to maintain them,
'or in favour of ſuch as having
'long ſerv'd a *Cure of Souls*, are
'diſabled by Age or Sickneſs from
'doing it any longer; for then it
'is but Juſtice that thoſe who have
'worn themſelves out in the Service
'of the Church, ſhould be ſupport-
'ed in their Infirmities at the Ex-
'pence of the Church, eſpecially if
'they have not wherewith to main-
'tain themſelves otherwiſe. But for
'thoſe who keep Penſions out of A-
'varice, they rob the Poor of that

'which they have a right to, and 'to them may be juſtly applied 'theſe terrible Words of * St. *Ber-* 'nard, *The Poor cry after us, that 'which you ſpend, of right belongs to 'us; whatever is laid out on your Su-perfluity and Vanity, is cruelly ſnatch'd 'from us.* For if Lay-men are ob-'lig'd to give the Poor the Over-'plus of their Annual Incomes, 'with how much greater Reaſon 'ſhould Eccleſiaſticks do it, who 'ought to ſet others an Example of 'a truly Chriſtian Diſintereſted-'neſs.

* *De moribus & officis Epiſcopi Cap.* 2.

'I know that ſome new Au-'thors may be found who hold a 'contrary Doctrine on Reaſons 'merely Philoſophical, and which 'only tend to enervate the pure 'Chriſtian Morality; but the beſt 'way to judge between theſe cor-'rupted Doctrines and what is

'here

' here aſſerted, is to conſider in the
' Preſence of God, which of the
' two Opinions we would be moſt
' pleas'd to have follow'd at the
' Hour of Death, when we are juſt
' going to render an Account to
' God of all our Actions, and that,
' abandon'd by our Riches, nothing
' will follow us but our good or
' evil Works.

Theſe are this Illuſtrious Prince's own Words, by which he ſhews the Zeal he had againſt the Diſorders of a corrupted Morality.

He conſider'd his Duty to the King and to the State as inſeparable from that which he ow'd to God, ſince the Holy Scripture joyns them together, *Fear God, and honour the King*; and he held it as an indubitable Maxim, that one cannot be faithful to God without being faithful to the King. 'Twas this which engag'd him to execute his Maje-

ſties Orders with ſo much Fidelity and ready Obedience. And as he read the Scriptures to learn his Duty as a Chriſtian, ſo he read the King's Ordinances and Edicts to acquit himſelf of his Obligations as a Prince and as a Governour of a Province. And by this he was perſuaded of the Neceſſity of the Reſidence of the Governours in their Provinces.

It was from this Principle of Fidelity to the King, and not from any falſe Zeal or perſecuting Spirit, that he kept a ſtrict Hand over thoſe of the Reformed Religion. His great Care was to preſerve them in the Obedience and Fidelity which they ow'd to the King, making them obſerve punctually all his Majeſties Orders, Declarations and Edicts. He allow'd them all the Privileges the King had confirm'd to them by his Edicts, but would

not

not ſuffer them to exceed, and therefore, where they had built Churches in his Government contrary to the Edicts, he cauſed them to be demoliſh'd. And that it was purely upon this Principle he did theſe things is clear from hence, that his Obedience and Fidelity to the King was univerſal, impartial and equal in all Caſes and Reſpects; for he was as Careful and Vigilant to put the King's Edicts in Execution againſt Duels, Blaſphemy, Profaneneſs and Immorality; to ſuppreſs Gaming, Uſury and Robberies, and to deliver the Poor and Mean from the Oppreſſion and Violence of the Great and the Rich. He labour'd much likewiſe towards an Union between the two Religions, and in one of his Retirements he drew up a Project for the more effectual re-uniting thoſe of the Reformed Religion into the Boſom of

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the Church, as he employ'd conſiderable Sums in this Work. 'Twas his Opinion, that thoſe who did return ſhould be treated favourably and with a great deal of Charity, that by this good Uſage others might be encourag'd to be converted. And his Gentleneſs towards thoſe who might differ from him in their Opinion of ſome Things, further appears, that in a time when there were great Heats and Diviſions upon ſome controverted Points of Religion in *France*, and the contending Parties were apt to brand one another's Opinion with the Name of *Hereſy*, it was one of his Maxims, that Princes and Governours of Provinces ought not to ſuffer, that, under a falſe pretence of Zeal, any ſhould be perſecuted as *Hereticks*, whom the Church has not declared ſuch.

'Twas on the ſame Principle I have

have mention'd that he labour'd ſo ſucceſsfully to extinguiſh the Fury of Duelling, having found no Expedient ſo proper for that Effect, as holding firmly to the Execution of his Majeſty's Orders, obliging all the Gentlemen in his Government to confirm under their Hands that Promiſe which he drew from them never more to engage in any Duel.

In fine, this Prince was ſo exact in the Fidelity he ow'd the King, that he never undertook any thing in his Government, without being before-hand aſſur'd of his Majeſty's Will and Intention. And indeed the King had ſuch an Opinion of his Fidelity and his Prudence, that he recommended to his Succeſſor, in the Government of *Languedoc*, to follow the late Prince of *Conti's* Conduct in all things, which may ſerve for a Compleat Elogy of this illuſtrious Prince.

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As to his *Duty towards his Neighbour*, he conſider'd that God has eſtabliſh'd Princes to lead their Subjects to his Service, and therefore look'd upon himſelf as highly oblig'd to give a good Example to the People, ſeeing that the Irregularity of the *Great* is the Ruin of good Manners: Nor was he contented with giving a good Example only, but he expreſt his Love to his Neighbour by his Actions, helping and comforting thoſe under his Government, endeavouring to procure their Eaſe and their Profit, and to preſerve their Liberty and their Privileges.

As to the Obligations which reſpected himſelf in particular, he was firmly perſuaded that there is but one and the ſame Goſpel for Princes and for other Chriſtians; becauſe they have all one Common Maſter in Heaven, who will have

no

no regard to the Condition of Perſons. He will not reſpect the Grandeur of any one, for he made both the Mean and the Great, and his Providence extends it ſelf equally to thoſe of all Ranks. He thought himſelf therefore as much oblig'd to Self-Denyal, Mortification, Poverty of Spirit, Humility, Reſignation, and all the other Leſſons of the Goſpel as the meaneſt Chriſtian. Nay, the Conſideration of his Dignity, far from diſpenſing with his obſerving the Rules of the Goſpel, did, in his Opinion, oblige him the more ſtrictly to it, by the Example he ought to give to others, and by the Acknowledgment he ought to make for that Grandeur he had received from God. And therefore he took care to regulate his Time ſo as to acquit himſelf of his Duty both in his private and publick Capacity.

Walking

Walking by theſe Rules he enter'd into the third Age of the Spiritual Life; in which, according to * St. *Auſtin*, the inferior part uniting with the ſuperiour, the Soul takes ſuch Delight in the practice of Virtue, that far from needing to have any Conſtraint put on her to make her live well, ſhe would not ſin, tho' all the Earth ſhould allow it her.

* *De vera Relig. c.* 26.

And the Grace of God leading him on, he made ſo great a Progreſs, that he immediately advanced into the fourth Age of the Spiritual Life, in which one begins to enter into the State of a Perfect Man, and in which one is capable of ſuſtaining the Violence of Perſecutions that Men bring on us, and of reſiſting all the Storms which the World can raiſe againſt us. He had many Difficulties and Obſtacles to ſurmount, to bring thoſe of the

S. Auguſt lb.

the Reformed Religion to conform to the King's Edicts; to put an End to the Violence and Tyranny which the Powerful exercis'd over the Weak; To aboliſh Duels, to appeaſe Quarrels and Differences; To ſtop the Courſe of Uſury of Robberies, of Gaming and of Debauchery; and to reeſtabliſh Piety and the Worſhip of God in his Government. Certainly he needed all his Wiſdom, and all his Fortitude to Execute ſuch great things.

Entring into the Fifth Age of the Spiritual Life, he enjoy'd that Peace and Tranquillity which the Faithful Servants of God are uſed to enjoy in this Life. This Peace however and this Tranquillity of the Juſt, which conſiſts in the Teſtimonies of their Conſcience is not exempt from Fear. For tho their Conſcience does not Accuſe them of any thing, nevertheleſs they dare S. Aug. *Ibid.*

not eſteem themſelves innocent; knowing well that it is God who muſt judge them, He whoſe Eye penetrates into the Heart, and often diſcovers Wounds there, which themſelves do not feel. 'Tis therefore that the Juſt accuſe and condemn themſelves continually, that by this voluntary Humiliation they may efface their involuntary Faults. For if we need not fear involuntary and unknown Faults, which we commit thro Ignorance, why ſhould *David* ſay, *Lord remember not the Sins of my Youth, nor my Ignorances,* and in another place, *who can underſtand his Errors? Cleanſe thou me from my Secret Faults.*

Pſ. 25. 7. *Secund. Edit. Vulg.*

But may we not well fear for the Sins which we commit by Ignorance, when we have reaſon to fear for our good Actions? becauſe the Heart of Man often deceives him and diſguiſes him to himſelf:

himſelf: and according to St. *Bernard*, * *We ought extremely to fear that many of our Actions, which we take for Virtues, may appear to be Vices in ſo rigorous an Examination, as is that of the Tribunal of God, where Righteouſneſs itſelf ſhall be judged. I have learn'd by my own Experience*, ſays that Father in another place, * *that there is nothing ſo effectual for obtaining Grace, for the Conſervation or the Recovery of it, as never to exalt our ſelves before God; but to be always in a ſtate of Fear and of Humiliation,* Happy the Man, *ſays Solomon*, who feareth always. *Fear then when Grace is preſent, fear when it is withdrawn, fear when it returns; and this is to live always in fear. When Grace is preſent, be afraid of not correſponding worthily with it. 'Tis the Advice which the Apoſtle gives, when he ſays* Take heed that you receive not the Grace of God in vain; *and writing to*

* *Serm.* 35 *in Cantic.*

* *Serm.* 54 *in Cantic.*

Prov. 28. 14.

2 *Cor.* 6. 1.

1 *Tim.* 4 14. *Diſciple Timothy*, Neglect not, *ſays he*, the Grace (Gift) that is in thee, *and ſpeaking of himſelf*, The Grace which was beſtow'd on me was not in vain. 1 *Cor* 15 10. *This admirable Man who had the Mind of the Lord knew, that neglecting the Gifts of God, and not making uſe of them to the End for which they were given, is a Contempt and Affront to him who gave them, and the Effect of an Inſupportable Pride.*

'Twas with reaſon then that the *Prince* of *Conti* liv'd always in Fear, miſtruſting even his beſt Actions. He was far from the Preſumption of thoſe, who make no ſcruple of doing unlawful things under pretext of the Uprightneſs of their Intentions, and think themſelves ſufficiently juſtified by ſaying, they did not think they did Ill.

He was likewiſe far from the Sentiments of thoſe Perſons who make no ſcruple of doing Actions which they

they take for Good only upon a probable Opinion; and which by Conſequence, being but probably Good, have ſome appearance of Evil. For he conſider'd, that if our moſt righteous Actions ſhall be judged, how much more reaſon have we to apprehend the rigorous Judgment of God for Actions which are but probably Good. He knows that we ought, according to the Apoſtle, to *prove all things and hold faſt that which is good*, and to *abſtain from all Appearance of Evil.*

It was by this prudent and pious Conduct that the Prince advanced to the Sixth Age of the Spiritual Life, in which, according to *St. *Auſtin*, the Perſon being renewed and wholly changed, forgets all this temporal World, and thinks of nothing but Eternity. The * Rules he drew up for his Council, ſhew how much he was diſengag'd from all Earthly

De Verâ Relig. l. 3. c. 26.

**See Government of his Houſhold p. 14*

ly Poſſeſſions: The Immenſe Sums he employ'd in Works of Juſtice, of Piety and of Charity, are ſtill greater Proofs of his Diſengagment and Poverty of Spirit. It would take a large Volume to give a particular Account of all the Sums he beſtow'd for the Relief of the Poor, for Supplying the Wants of Hoſpitals, for the Maintenance of Converts, for the Reparation of Churches, for the Entertainment of Miſſionaries, both in his own Lands and almoſt all the Provinces of the Kingdom, as well as in Foreign Countries.

But as Charity ought to be well regulated, becauſe it is not enough that we do good works, unleſs they are done in their order, do not imagine that in performing ſo many and ſo great Works of Charity, the Prince omitted to pay his Debts, and to acquit himſelf of his other Obligations.

Obligations. He was too diſcerning to be guilty of ſuch a Fault; he knew that it is better to give nothing, than to give that which belongs to others, and that ſuch Alms and Offerings, as make thoſe to weep at whoſe Expences they are made, are no ways agreeable to God, who has forbid us to *cover his Altar with Tears*. Therefore he begun with paying his Debts and the Wages of his Domeſticks, and with repairing the Damages the People had ſuffer'd by his Troops in the Civil War. Malach. 2. 13.

I cannot here omit one remarkable Inſtance of his Juſtice, he had formerly obtain'd a Diſpenſation to appropriate to himſelf the Revenues of thoſe Benefices he held in his youth on Condition to diſtribute an inconſiderable Sum to the Poor. But he would not make uſe of this Diſpenſation, and reſerved

nothing to himſelf of thoſe great Incomes, the Poſſeſſion of which was no ſmall pain unto him. But as, according to the Rules of the Eccleſiaſtical Canons, the Revenues of Benefices ought to be employ'd in the Reparation of the Churches, and the Relief of the Poor of the Place where they are ſituated, he procur'd a new Diſpenſation, that after he had diſcharg'd theſe Obligations, he might employ the Remainder in other Charitable Works.

This Prince was ſo much diſengag'd in Affection from all Worldly Poſſeſſions that he inſtantly beſought my Lord Biſhop of *Alet* to approve of his quitting all his Eſtate, and paſſing the reſt of his days with one Servant. But that Holy Prelate made him anſwer, that *God did not require this of him and therefore he would not adviſe him to quit all his Poſſeſſions, but to*

ſhare

ſhare them with the Poor, expecting for himſelf only what was abſolutely neceſſary. The Prince ſubmitting to the Advice of this wiſe Prelate, deſir'd him to regulate what he judg'd was abſolutely neceſſary for him, which he did: And the Prince employ'd all the Reſt of his Poſſeſſions, as long as he liv'd, to repair the Damages which the People had ſuffer'd by his Troops during the Civil Wars, by which both Provinces and particular Perſons were in impoveriſh'd and made miſerable.

While the Prince made this Pious uſe of his Eſtate the Princeſs of *Conti*, ſeconding the Zeal of her Husband, ſold all her Jewels, and diſtributed the Money amongſt the poor People that were ready to periſh with Hunger. St. *Chryſoſtome* ſaid that it was rare to find a Woman that would ſell a gold Chain, or one of

her Jewels to give to the Poor, what would he have ſaid, had he ſeen in his Time a Princeſs ſell all her Jewels to ſupply the Neceſſities of an infinite Number of miſerable People?

But what is wonderful, That Natural Affection which generally makes Parents ſtrive to increaſe their Eſtate to enrich their Children, made this Prince on the contrary to abound more in Alms-deeds and Works of Charity; knowing that he could not put his Riches in better hands than thoſe of Almighty God. A Father leſs Pious would have been afraid of impoveriſhing his Children by his Charity, but the Prince had more exalted and more Chriſtian Sentiments. In diſtributing his Poſſeſſions to the Poor, he repreſented to himſelf what the Illuſtious S. *Paul* a reply'd to thoſe who told her, that ſhe would impoveriſh her

Children

Children by her great Charity to the Poor, *That ſhe ſhould thereby leave them a much greater Inheritance than her own, which was the Mercy of God.*

The Prince of *Conti* was perſuaded, that the greateſt Treaſure he could leave his Children, was a good Education; therefore as ſoon as his Eldeſt Son came to be three Years old, he and the Princeſs applied themſelves to Teach him the Principles and the Summary of the Chriſtian Religion, with the Hiſtory of the old and new Teſtament, which the Young Prince learnt as a Diverſion with a wonderful Facility and extraordinary Pleaſure, and gave Marks of a Wit, and Judgment ſurpaſſing his Age. This put the Prince of *Conti* upon thinking of ſuch Inſtructions as would be neceſſary for him in his riper Years; and for this End he com-

poſ'd

pos'd the Treatiſe of the *Duties of the Great*, to which he deſign'd to have added the Sentiments of the Fathers concerning the * Education of Children. And as he was convinced by his own Experience, that there is nothing ſo dangerous, nor which gives more pernicious Impreſſions to young People than Plays, he compos'd an excellent Diſcourſe againſt Plays, and joined to it the moſt conſiderable Paſſages out of the Councils and Writings of the Fathers on that Subject. He had alſo another Motive to engage him in this Work; he greatly lamented the Time he had formerly ſpent in theſe criminal Diverſions, and to repair the Evil which he had done, and might have caus'd by his Example, he thought himſelf oblig'd to make all the Reparation he could for this Fault, and to let the Word know

* *There is an excellent Book in French on this Subject, intitul'd* L' Education Chretienne des Enfans ſelon les Maximes del Eſcriture Sainte, & les Inſtructions de *SS.* Peres & l' Egliſe.

the

the Danger to which they expoſe themſelves by frequenting Plays. He compos'd theſe two Treatiſes at a Country Houſe of his near *Paris*, whither he had retir'd for Air after a Sickneſs that had extremely weaken'd him; and the laſt of them was finiſh'd a Year before his Death, and Publiſh'd ſome time after it, according to his expreſs order ſome Months before his Deceaſe.

Moſt Men commonly think of nothing in their Sickneſs but of giving eaſe to the Body, and avoid nothing with more Care than a too great Application of Mind, as being prejudicial to their Health; on the contrary the Prince made this his Diverſion, applying his Mind Prayer, Meditation and Reading of the Fathers, particularly St. *Auguſtine* and St. *Bernard*, in imitation of St. *Lewis*. And as that Pious King uſed to turn into French what he

he had read out of the Fathers for the Benefit of thoſe preſent, ſo the Prince employ'd himſelf in Tranſlating ſeveral Pieces of St. *Auguſtine* and other Fathers, making choice of ſuch as incline Men to humble themſelves in the ſight of God, and not to attribute to themſelves, by a ſacrilegious Ingratitude, what they have received from his Bounty, nor by a wretched Preſumption to believe, that they can give themſelves, what they can receive from God alone.

The Advantage he receiv'd by theſe Pious Occupations made him often ſay, that there is nothing better enables us to bear Afflictions with Patience, or is a Stronger guard of our Virtue, than the Knowledge of the Chriſtian Doctrine. He thank'd God for that Light and Knowledge of it he had given him, and was for

this

this Reaſon reſolved throughly to inſtruct his Children in it.

He was us'd to ſay, that it was a great Error to think that it is enough for Princes, to have a ſuperficial Tincture of Learning: For ſince they are eſtabliſh'd by God for the Government of the People, they are oblig'd to learn perfectly every thing that is neceſſary for that End, that they may be capable of Judging of things by their own Knowledge and not depend on the Information of others. That it is better to be altogether ignorant than half-learned, becauſe Ignorance makes one diſtruſt himſelf, and take Counſel of others, whereas an imperfect and ſuperficial Knowledge fills a Man with a vain Preſumption, which is the Cauſe that thinking he knows what he is ignorant of, he is perpetually falling into Miſtakes.

Another Advantage the Prince drew

drew from his Knowledge of the Chriſtian Doctrine, was to receive his Sickneſs in a Spirit of Penitence, looking upon this Opportunity of bearing his Croſs (and thereby partaking in ſome meaſure of the Sufferings of *Jeſus Chriſt*, as ſent him by the Divine Mercy for the Purification of his Soul from Sin, and the perfecting it in Virtue.

He Comforted himſelf in his Sickneſs beſides with this other Conſideration, that it help'd him to diſengage his Affections from all Deſires of a long Life, and he ſoon gave a great Proof of it. Having not been able to go into his Government the Year preceeding, he would now no longer defer it, whatever Danger there was of increaſing his Diſtemper, and tho the Air of *Languedoc* was at that time infectious; he reſolved to ſet out for that Province, not fearing to hazard his

his Life, that he might omit nothing which could contribute to the Good of the People committed to his Care. He ſaid, with St. *Paul*, *None of theſe things move me, neither count I my Life dear unto my ſelf, ſo that I might finiſh my Courſe with Joy and the Miniſtry which I have received.* He arrived then at *Beziers*, where he conveen'd the Eſtates. Soon after the exceſſive Fatigue he had been at in ſo weak a Condition, and his Application to Buſineſs, caus'd an Inflammation in his Lungs, ſo that he fell into a violent Fever, that brought him to the laſt Extremity. It was thought that a Change of Air and Repoſe might give him ſome Relief, but he was ſo punctual in what concern'd the Service of the King, that he would not leave the Convention of the Eſtates without an expreſs order of his Majeſty. As ſoon as he had receiv'd it, he was

Acts 20. 24.

remov'd

remov'd to the *Grange*, a Houſe he had near *Pezenas*, where he begun to grow better for a few days. This little Amendment made him reſolve to go to *Paris*, to reſign his Government into the King's hands, and to retire into the Country; where being deliver'd from the Noiſe and the Incumbrance of Worldly Affairs, he might better taſte the Sweetneſs of Heavenly things. For this End he had given orders to buy him a Country Houſe near *Paris*, to make the Purchaſe of which they were oblig'd to ſell ſome of his Lands on which there was no Houſe ſtanding; becauſe he would not ſuffer any Money to be borrow'd for it, which muſt afterwards have been repaid out of his Revenues; that there might be no Diminution made of the Funds he had appointed for Works of Juſtice and Charity. But when he underſtood

ſtood they had bought *him* a very Fine Houſe, he was apprehenſive that it was too magnificent for one that was to paſs his Life in Penitence, and he was not ſatisfied till he had the Advice of ſeveral Learned and Pious Doctors upon it; which ſhews how much this Prince's Mind was taken off from the Vanities of the World, and fix'd upon his Duty.

As he was on the point of returning to *Paris*, my Lord Biſhop of *Alet* came to viſit him, by whoſe Converſation he received much Conſolation. Monſieur *Ciron*, who had been his Spiritual Director from his firſt Converſion, arrived preſently after the Biſhop's Departure. His Arrival gave his Highneſs a great deal of Joy, and the Night following (being the 26*th* of *February* 1666.) finding himſelf extremely ill of a great Oppreſ-

ſion at his Heart, he ſent for Monſieur *Ciron*, and told him he was ſenſible that the Hour of his Death drew near, and thank'd God who had ſent him to his Aſſiſtance in that laſt Hour, that he might finiſh what he had begun. He made his Confeſſion to him with the Diſpoſition of a righteous and penitent Soul, that prepares to go out of this Life. He deſir'd the Holy Sacrament, but the ſame thing happened to him as to *Francis de Sales*, he was depriv'd of the Power to receive it. Upon which we may apply to the Prince, what is ſaid in the Life of that Holy Prelate, that he ador'd the Judgment of God towards him, and receiv'd this Privation as a kind of Deſertion by his Judge, who by withdrawing from him in his Holy Sacrament would humble and purify him by a Participation of that Dereliction, which

which he ſuffer'd on the Croſs, when he cry'd to his Father, *My God, my God, why haſt thou forſaken me?*

We may ſay too, that as the Prince had an extreme Deſire of ſuffering Penance, God was pleas'd to treat him, as the moſt notorious Sinners were treated in the Firſt Ages of the Church, who were denied the Sacrament at the Hour of Death. Therefore he took this Privation as a Puniſhment he had deſerved, and in this State he demanded and receiv'd the Extreme Unction, as a Seal of the Reconciliation of Sinners to the Church.

In taking his laſt leave of the Princeſs, he recommended his Children to her Care, and it was the greateſt Conſolation he could receive, to think he left them under the Conduct of a Pious and Virtuous Mother, who was Capable of

giving them a good Education. God, who is the Protector of Orphans and Widows, does ſo bleſs the Care they take of the Education of their Children, that he has thought good that the Inſtruction which the wiſeſt of Men received from his Mother, ſhould be put in the Rank of the Oracles of Holy Scripture and that at the ſame time that Prince declares that God was his Maſter, he acknowledges that he ow'd his Inſtruction to his Mother

Prov. 31. 1. *The words of King Lemuel, i. e.* of *Solomon* taught of God, *the Prophecy, i. e.* The Inſtruction *that his Mother taught him.*

The Prince of *Conti* had no fear of Death, for which he had been long preparing himſelf. His Mind was full of that Thought which St. *Auguſtine* relates of St. *Cyprian*, * *Why ſhould not we, who are to be with Jeſus Chriſt, who firmly believe the Truth of*

De Prædeſtin. Sanctorum.

his

his Promiſes, be Joyful when he calls us to him, and is going to place us in perfect Security from ever falling into the Power of the Devil? Why do we not run? Why do we not preſs forward to our Heavenly Country? Till our Souls are ſeparated from our Bodies, we have always reaſon to fear Temptations and the Dangers of Sin, but after Death we are ſecur'd from theſe Fears. He reflected alſo on what he had Tranſlated out of another * Book of St. *Auguſtine*, that *he who ends his days in a State of continual Advancement in Virtue, dies with this Aſſurance, that he goes to preſent himſelf before the Tribunal of God, to receive the Accompliſhment and Perfection of what remain'd for him to do.*

* De dono Perſeverantiæ.

'Twas in this Holy Place, which flows from the Teſtimony of a good Conſcience, that the Prince being ready to depart this Life, look'd upon Death as the End of

the Old Man, and rendred his Soul to God ſo calmly that it could hardly be perceived.

Is there any thing more ſweet than a Death which follows a good Life, and leads to Eternity? Is there any thing more ſweet than to die, to receive the Recompence of ones Labours? As the Prince had made haſte during his Life to advance in Virtue, and to bring forth Fruits worthy of Repentance and Righteouſneſs, the Goodneſs of God did likewiſe haſten to give him his Recompence. If we reckon the Prince's Age by the number of his Years, we ſhall think his Death to have been early, ſince he died at 36 Years of Age, but if we conſider it by the Progreſs he made in Virtue, we ſhall find he liv'd to a Maturity of old Age: For as *Solomon* informs us, *Honourable Age is not that which ſtandeth in length of Time, nor that is meaſur'd*

Wiſd. 4. 8. 9.

meaſur'd by number of Years. But Wiſdom is the Grey Hair unto Men, and an unſpotted Life is old Age. "Death is the Term of the Life "of all Men, ſays S. *Auguſtine*, "whether it be long or whether it "be ſhort, it cannot therefore be "ſaid, that what is now no more, "is either long or ſhort; The great matter then is not to die ſoon or late, but to die well; and to die well, one muſt have lived well.

He being made perfect in a ſhort time, fulfilled a long time, for his Soul pleaſed the Lord: therefore haſted he to take him away from among the Wicked, Thus the Righteous that is dead, ſhall condemn the Ungodly which are living; and Youth that is ſoon perfected, the many years and old Age of the Unrighteous.

APPROBATIONS OF THE *Duties of the* Great.

The Approbation of my Lord Biſhop of Comenge.

THE Veneration which all virtuous Perſons had for the late Prince of *Conti* during his Life, and which they ſtill preſerve ſince his Death, ſhould ſerve for a general Approbation of this Book entitled *The Duties of the Great*; ſince it contains nothing but the Rules which that Great Prince had preſerved himſelf for his own Conduct, and which he practis'd with an Exactneſs almoſt incredible. We heartily wiſh that it would pleaſe God to inſpire into all the Great the Purity of this Morality, and to engrave the Love of it in their Hearts,

Hearts, ſince they are the Univerſal Cauſes which Influence their Inferiours to Goodneſs, who commonly ſtudy to reſemble thoſe on whom they depend.

Gilbert,

Biſhop of *Comenge*.

The Approbation of the Doctors of Sorbon.

THE Divine Providence, which places Men in an Elevated Station, commonly permits them in the midſt of their abundance, to want faithful Counſellors, of whom they may learn their Obligations without diſguiſe. Never was there a more powerful one ſeen nor one who flatter'd leſs, than the Illuſtrious Author of the Book Entitled *The Duties of the Great*. It is difficult to find together ſuch great Qualities as were eminent in him; and 'tis enough to be convinc'd of the worth of this Treatiſe, to know that it was compos'd by the Prince of *Conti*. The Grace

Grace of *Jesus Christ* had joyn'd to his Illustrious Birth a more solid Piety; and that Piety was truly according to Knowledg, since it was illuminated by that Divine Light which he had drawn from the holy Scriptures, the Councils and Fathers. The Example of his Life and the Remembrance of his Virtues, ought to induce not only the Great of the world, but likewise those who are below their condition, to follow the same Maxims which this Prince prescribed himself for his own Conduct. It is therefore our opinion that this Treatise is not only conformable to the Rules of the Catholick and Apostolick Church, but that it will be so much the more useful, that it teaches a most pure and most holy Morality, which may serve for the Instruction of all sorts of Persons.

At *Sorbon*, *September* 1st 1666.

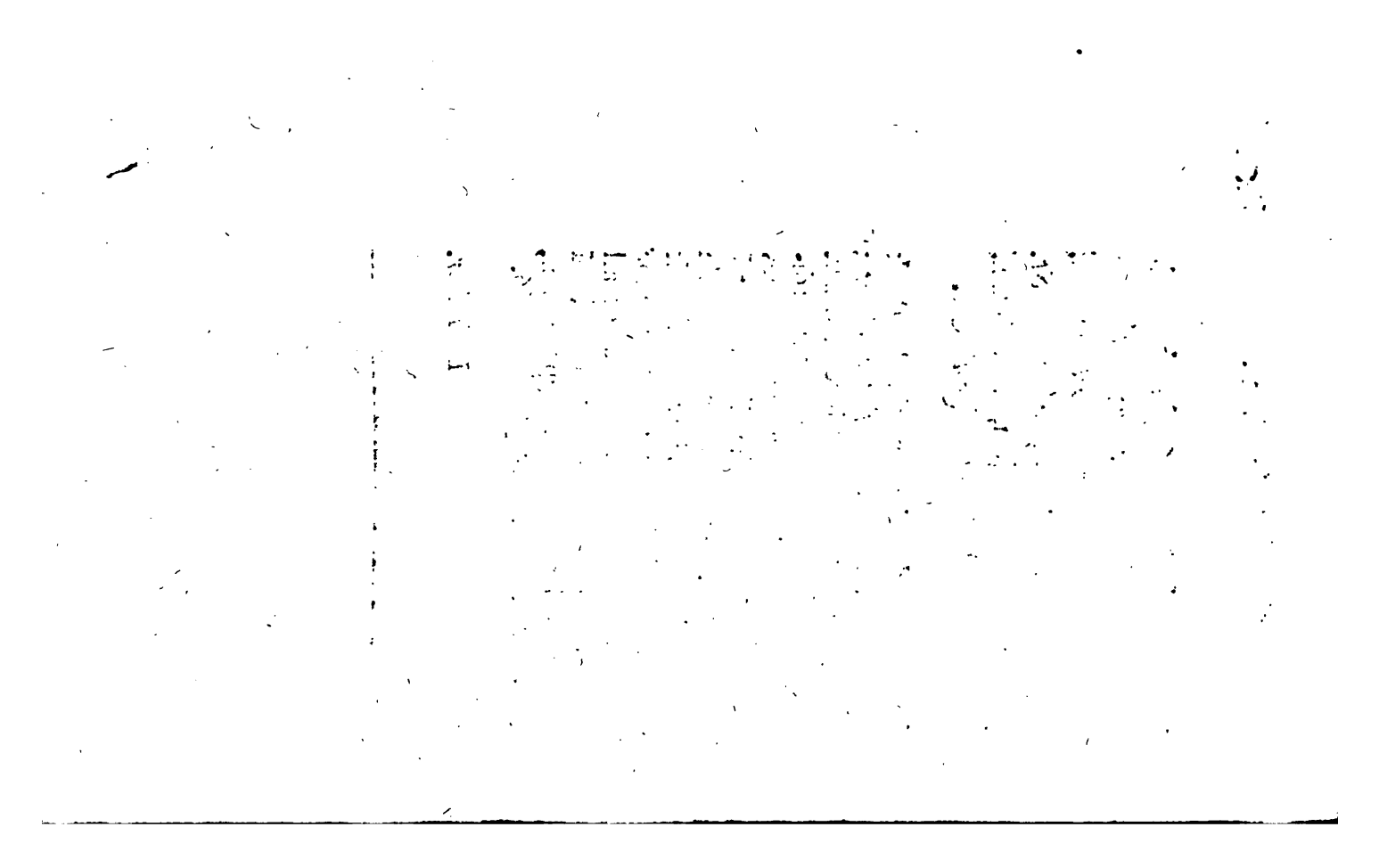
De Breda Boileau,
Ribeyrac Malet,
De Graville Druhet,

The

The Approbation of Monſieur le Tellier, *Doctor in Theology of the Faculty of* Paris, *of the Houſe and Society of* Sorbon, *Abbot of St.* Benigne de Dijon, *and Grand Maſter of the Chappel Royal, &c.*

I Have read and examin'd the Book entitled, *The Duties of the Great*; compoſed by the late Prince of *Conti*. The Illuſtrious Birth and the extraordinary Merit of that *Great Prince*, places this Book above all the Elogies that I could give it. It is moſt conformable to the Rules of the Holy Apoſtolick Catholick Religion, and may ſerve for the Inſtruction of the Faithful of all Ranks. In Teſtimony whereof, I have ſigned this preſent Approbation, at *Paris*, the 3*d*. of *September* 1666.

Le Tellier.



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THE

THE DUTIES OF THE GREAT.

THE DUTIES OF THE GREAT.

I.

GREATNESS is an Exterior Favour which God beſtows on ſome Perſons, whom he raiſes above others, in order to Govern them.

This *Greatneſs* is not given for their ſakes who are poſſeſs'd of it, but is entirely on the account of others, being only a Means which God makes uſe of, to draw the People to that Reſpect and Submiſſion for the *Great*, which is neceſſary, that they may execute with more Facility and Authority the Fun-

ctions of their Miniſtry; which is, to Govern thoſe that are under them with Juſtice and Piety; and GOD will demand a ſevere Account from them of the Uſe they have made of this Advantage.

II.

IN the State of *Innocence* if there had been an Inequality among Men, this *Greatneſs* wou'd have been a moſt Eaſy Mean for acquiring Sanctity; for Man having then an abſolute Empire over himſelf, would readily have made a good Uſe of it, by Employing that, as he would have done Health, Riches, Beauty, and the other Advantages of Nature, ſolely to the End for which it was given him.

III.

BUT after the *Fall* of Man, tho Greatneſs is not become Evil in it ſelf, it is yet become a Snare almoſt inevitable; becauſe it leads to Pride, which is what JESUS CHRIST chiefly came to Combat.

IV.

IV.

A true Chriſtian ought to be ſincerely afflicted and profoundly humbled, when he ſees himſelf Great and Honourable in the World, becauſe the Grace of JESUS CHRIST, the Reſtorer of our Natures, commonly ſeeks thoſe who are meaneſt and moſt contemptible in the Eyes of the World; and he ſhould fear that GOD may have made him a Prince or a Great Man in his Indignation and the Severity of his Juſtice: *For ye ſee your Calling, Brethren* (ſaith St. *Paul*) *how that not many Mighty, not many Noble are called; But* GOD *hath choſen the weak things of the World, to confound the things which are Mighty: and things which are deſpiſed hath* GOD *choſen, yea and things that are not, to bring to nought things that are, that no fleſh ſhould glory in his Preſence.* 1 Cor. 1. 26.

V.

THE Obſtacles to the Practice of the Goſpel which attend *Greatneſs*, are almoſt Infinite: But of theſe there are four Principal ones.

The Goſpel recommends nothing ſo much as *Humility*; but *Greatneſs* diſpoſes to *Pride*.

The Goſpel requires a continual *Penitence*; but this State is full of *Softneſs* and *Delicacy*.

The Goſpel teaches us that it is abſolutely neceſſary to *love our Neighbour*, to be *compaſſionate* of his Sufferings and to apply our ſelves to his Relief; but *Greatneſs* is apt to give us a *Contempt* of our Neighbour, an Inſenſibility or Unconcernedneſs for his Condition.

The Goſpel and the whole Scriptures teach and repreſent to us Sinful Man, condemn'd to *Labour* and *Sufferings*; but this State incites a Man to nothing but *Pleaſure*, *Idleneſs* and *Sloth*.

VI.

A Great Man then ſeeing himſelf environ'd with ſo many Obſtacles to his Salvation, inſtead of being perſwaded that he is *happier* than other Men, ought firmly to believe that he is more *miſerable*; and to implore the Mercy of God to grant him that Grace, which expels the Poyſon of *Greatneſs*, and is able to vanquiſh all its Malignity.

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He ſhould be ſenſible how very rare that Grace is, ſeeing there have been ſuch vaſt Numbers of Saints, and yet ſo few Princes or Great Perſons among them.

He ſhould all his Life love thoſe who would tell him the Truths of which we have been ſpeaking; and ſhould avoid and dread as Death, thoſe who would fortify his Defects by their Flatteries.

He ſhould employ his *Greatneſs* to make the *Greatneſs* of GOD be honour'd every where; *Firſt*, in himſelf; *Secondly*, in his Family; *Thirdly*, in his Lands; and *in fine* through all his Government; and how Pious ſoever he may be otherwiſe, he may be aſſured that if he omits any one of theſe Duties, he is wanting to his Vocation.

It is not then ſufficient for the Salvation of a *Great Man*, that he do ſuch things as are common, and commanded to Private Perſons; and it is very poſſible that having been a moſt Devout Private Man, he may yet be damn'd for not having perform'd the Duties of his Station; ſo that his Condition renders Salvation difficult, not only by the Obſtacles which it brings with it, but alſo by the innumerable Obligations which he has to acquit himſelf

of, and by the Nature of the things he is to undertake; which are almoſt all of them Great, and require an invincible Fortitude; as every where to oppoſe Injuſtice, Violence, and Oppreſſion. Hence it is, that a Private Perſon may be ſaved with an Ordinary Virtue, and that a Great Man cannot without an Heroick Virtue.

VII.

THIS difference is pointed at by *Solomon* in the Sentence he pronounces againſt the *Great*, who have not made uſe of their Power for the protection of Juſtice. *Hear therefore, O ye Kings, learn ye that be Judges of the*
Wiſd. 6. 1. *ends of the Earth. Give Ear you that rule the People, and glory in the multitude of Nations. For Power is given you of the* LORD, *and Sovereignty of the Higheſt, who ſhall try your Works and ſearch out your Counſels. Becauſe being Miniſters of his Kingdom, you have not judged aright, nor kept the Law, nor walk'd after the Counſel of* GOD. *Horribly and ſpeedily ſhall he come upon you: for a ſharp Judgment ſhall be to them that are in High Places. For Mercy will ſoon pardon*

don the Meaneſt, but Mighty Men ſhall be mightily tormented. For he which is LORD *over all ſhall fear no Man's Perſon, neither ſhall he ſtand in awe of any Man's Greatneſs: For he hath made the ſmall and great, and careth for all alike. But a ſore Tryal ſhall come upon the Mighty.*

VIII.

ALL the Virtues therefore are neceſſary for a *Great Man* to work out his Salvation, and it is even neceſſary that he have them in a High degree; But he ought chiefly to have them with reſpect to his Station; that is, to oppoſe them to the Irregularities which his Rank may occaſion in his Underſtanding or his Will.

IX.

Firſt, HE ought to have a Strong *Faith*, firmly to believe that the Glories which are not ſeen, are highly preferable to thoſe which are ſeen; that the things which ſeem *Great* in the Eyes of Men, are often an Abomination in the Sight of GOD; that one ought

ought to be ſincerely prepar'd in Heart, to abandon the Good things of this Life, when occaſion ſhall offer for it, rather than hazard the Loſs of thoſe of a future Life; That it *profits a Man nothing to be Maſter of the whole World, if he loſe his own Soul*; and ſo of all the other Maxims of the Goſpel: Of which if he is not convinced in an effectual manner, and ſuch as makes him act conformably to his Perſwaſion founded on theſe unchangeable *Principles*. He may indeed do ſome Good Works, either by the Fervour of ſenſible Devotion, or out of ſome Tenderneſs of Conſcience, at leaſt when thoſe Good Works are not contrary to his Natural Inclinations; But when it is neceſſary to overcome his Nature in any difficult thing, to obey the Law of God to the prejudice of ſome great Intereſt, to prefer his Conſcience to his Credit, to his Reputation, to his Friends, to the Court, to his neareſt Relations, the ſtrongeſt ſenſible Devotion will be too weak for that, and nothing but the unchangeable Principles of Faith and of the Goſpel, deeply engraven in his Heart, can work in him a Chriſtian Fortitude to vanquiſh himſelf and the World. *If he continue in*

the

the Faith, grounded and ſettled, and be not moved away from the Hope of the Goſpel. For *This is the Victory that overcometh the World, even our Faith.* Col. 1. 23. 1 Joh. 5. 4.

Some of the Chief Rulers of the Synagogue believ'd in JESUS CHRIST, but they never durſt confeſs him openly, becauſe they had not the Firmneſs of this Faith. *Nevertheleſs among the Chief Rulers alſo many believed on him, but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the Synagogue. For they loved the praiſe of Men more than the praiſe of* GOD. Joh. xii. 42. 43.

X.

HE ought to have a firm Hope, to ſupport him amidſt the almoſt invincible Difficulties of his Station, knowing *that nothing is impoſſible to* GOD, that *He is Faithful*, and hath not expos'd him to ſo Great and Violent Combats, to let him be overwhelm'd by the power of the Enemies which environ him, but only that he may give him the Victory: as it is ſaid by the Wiſe Man, He *put him in a ſore conflict that he might give him the Victory.* He ought not to murmur, as the *Iſraelites* did in the

the Deſart, ſaying *That* GOD *had brought them thither to ſlay them*: but wait in his greateſt Needs for the Heavenly *Manna* of Grace, which will make him to *will* and *to do*, which will make him begin and finiſh, which will make him combat and overcome.

XI.

BUT above all he ought to have an Ardent *Charity*, and all his Thoughts, all his Actions, all his Words, all his Motions ſhould aim at nothing but the fulfilling this great and Divine Command of *Loving* GOD *above all things*; which cannot be done but in labouring continually by *inward Sacrifices*, entirely to deſtroy all Love of the World, and of all the things in the World, anticipating daily in his Heart that General Deſtruction, which GOD will make of them at the Laſt Day.

He ought to cleave to GOD alone, and to be always ready, when Obedience to his Commands requires it, to ſacrifice to him all that he holds moſt dear, his Fortune, his Poſſeſſions, his Places, his Family, his Honour, and even Life it ſelf, when he cannot keep them

them without loſing GOD; hearkning to and obeying the Lord, who on theſe occaſions ſays to him, as he did to *Abraham*, ſacrifice to me *thy Son, thy onely Son Iſaac, whom thou loveſt.*

His Love to GOD ought on theſe occaſions, not only to conſume great and important, but even the ſmalleſt things. For it is the property of Fire to conſume all; and our GOD (who is the Eſſential Charity) is a conſuming Fire.

A *Great Man* cannot love GOD proportionably to what his State and his Vocation requires, if this Love does not almoſt equal that of the Martyrs; becauſe his conſtant Occupations, his Affairs and Employment, furniſh him every day with occaſions of finding his greateſt Intereſt interfere with the Obſervation of the Law of GOD, and that it is certain he cannot be ſaved, but by giving, on thoſe occaſions (ſo to expreſs it) profuſely up to GOD, all that is deareſt to him.

XII.

XII.

HIS *Love for his Neighbour* ought to be no leſs, it ought to be as great as his *Faith*, it ought to be Catholick as well as that; he is not truly a Chriſtian, if one is not as univerſal as the other. *Faith* ought to embrace all the Doctrines of Chriſtianity without excepting one, and the Love of our Neighbour ought to embrace all Perſons without any exception. Hereſie being no more oppoſite to the Church in Attacking the *Truth*, than Schiſm, Diviſion and Hatred, in attacking its Unity.

A *Great Man* ought to think himſelf even more obliged to this Love of his Neighbour than any other Chriſtian, ſince by his Vocation he is chiefly a *Man for his Neighbour*, being made only for him; to relieve him in his Wants, to comfort him in his Afflictions, to correct him in his Failings, to do him Juſtice, to avenge and protect him from Violence, and to deliver him from Oppreſſion.

If *Greatneſs* were not wholly for our Neighbour, but that the Poſſeſſor of it might

might look on it as a thing that appertains to himſelf, it would be the greateſt of all Evils; ſince there would then be no other Uſe, no other Buſineſs for it, but to be the Nouriſhment of Pride and Self-love.

A *Great Man* ought then to be fully perſwaded that he ſubverts the Order which God has eſtabliſhd in the World, and eſpecially in the Chriſtian World, when he thinks that his Inferiors are made for him, in the Senſe of which we now ſpeak, ſo that he may diſpoſe of them as he pleaſes, and without a reaſonable Cauſe, that truly reſpects the advantage of thoſe Inferiors. It is rather he that belongs to them, and who ought to be all things to all. Jesus Christ ſhews us this Truth, and the Subverſion of this Order, in the Example of the Gentiles, with the true Order of things in his own Example. *The Kings of the Gentiles exercise Lordſhip over them, and they who exerciſe Authority upon them, are called Benefactors. But ye ſhall not be ſo, but he that is greateſt among you, let him be as the younger, and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at Meat or he that ſerveth?* Luke. xii. 25.

veth? is not he that ſitteth at Meat? but I am among you as he that ſerveth.

He ought to know that all his *Superfluity* is the *Patrimony* of his Indigent Neighbour, and that he owes him even a part of his Neceſſaries, when his Wants are Extream; That thoſe Neceſſaries ought not to be meaſur'd by Luſt or Avarice, which has no Bounds, nor by the Example of his Equals, who commonly account their Pleaſures, and the Luxury of their Table, of their Furniture, their Equipage and Buildings, among the moſt neceſſary things; but by *Reaſon* guided by a truly Chriſtian *Modeſty*, which knows how to find that juſt Temperament, that, far from abaſing him below his Rank, renders him much more worthy of Reſpect and Veneration; and leaves him the Means of affording his Neighbour that Relief he is oblig'd to give him.

XIII.

XIII.

HE has need of Great *Prudence* to direct him in difficult Conjunctures; but he ought to avoid that *Carnal Prudence* which is the Enemy of GOD; conſidering that Men are ſo blind, that their Deſigns, which in appearance are the beſt concerted, commonly fail them, notwithſtanding all their Application, by ways the leaſt foreſeen, or even by thoſe very Means on which they moſt depended for their Succeſs: and in fine, That GOD is always pleas'd to confound the *Wiſdom of the World*, and to diſappoint the Projects form'd by the Greateſt Politicians, whether for their own Preſervation, or for the Eſtabliſhment of their Succeſſors, or even for the moſt important Conqueſts.

His Prudence ought to be regulated by more certain Maxims; he ought to believe the Rules of the Goſpel ſurer than all the Politicks of Men; and when he follows thoſe Rules, he ought to go on in *hope againſt hope*; he ought never to be more in hope than when Humane Means fail him, and when all ſeems deſperate; ſince he prefers in his Con-

duct the Rules which God has prescribed him, to those which the World proposes; he ought to expect the Effects of the Divine Promises, even when he sees Second Causes least disposed to produce them; knowing that *Sarah* tho' Barren fail'd not to conceive *Isaac*, that *Abraham* doubted not but the Obedience by which he was ready to sacrifice his Son, won'd be the most proper and the most certain Means to render him the *Father of Nations*; that God has chiefly made use of Martyrdom and of Death, (which is a thing the most contrary to Multiplication) for the Multiplying of Christians; and that in fine, even the Death of Jesus Christ, the Sovereign Legislator of the Law of Grace, which in the intention of the Jews was to have aboliſh'd and extinguiſh'd the *Christian Church*, has establiſh'd its Duration to the End of the World, so that *the Gates of Hell can never prevail against it.*

He should not however always follow the Ardour of his Zeal, which ought to be regulated by Discretion, otherwise it would be to tempt God, and not to follow the Rules of the Gospel Prudence, to abandon himself every Mo-

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ment to his Ardours, without Conſideration and without Meaſure. But he ought to know that *Chriſtian Virtues*, far from deſtroying, mutually aſſiſt each other, and wonderfully agree together; that the Morality of the holy Scripture gives him certain Rules for all the different occaſions of his Life; that the Application of theſe Rules may be ſeen throughout the Hiſtory of the ſame Scripture, but particularly, and in a manner wholly Divine in the Life of our Lord JESUS CHRIST; who at one time drives out the Buyers and Sellers from the Temple, by the Zeal, (when he knows that Zeal to be for the Glory of his Father,) of which he is full: At another time ſuppreſſes by Prudence, the *Truth* which thoſe to whom he ſpoke cou'd not yet bear; and with Humility is altogether ſilent before thoſe who were to judge him, (when their Obſtinacy was too great to profit by his words;) ſo that on theſe Occaſions he may ſay to himſelf *Look unto* JESUS *the Author and Finiſher of the Faith.*

He ought never to do any thing with precipitation, whatever Appearance of Good the thing may have that is pro-

poſed to him; but deliberately to think of it in the Preſence of God, earneſtly to pray to him to obtain Light, and then to take Counſel. But above all he ſhould be moſt Circumſpect in the Choice of thoſe with whom he will conſult; He ought in the firſt place earneſtly to beg them of God, after which he ſhould conſider their Talents, their Senſe and Experience, but eſpecially the Uprightneſs of their Intentions, their Diſintereſtedneſs and their Maxims; looking upon thoſe Perſons as *blind Leaders of the Blind*, who inſtead of raiſing Men to the Purity of the Goſpel, wou'd bring down the Goſpel to the Corruption of Man, by falſe and accommodating Interpretations: He ought to avoid ſuch with Care, and to be ſenſible that it wou'd be a Judgment of God upon him that ought to make him tremble, if he ſhould permit him, for the Puniſhment of his Sins, not to apply himſelf to thoſe who endeavour to regulate Men's Manners by the *Strict Maxims* of Jesus Christ; but becauſe he cannot endure the holy Severity of Sound Doctrine, ſhould let him make choice of thoſe *New* Doctors, who ſo eaſily give to Souls a *falſe Peace*, upon

upon ridiculous Reaſons, either of their own Invention, or which they find in Modern Authors, as corrupt as themſelves; whoſe whole Endeavours have been to enervate all the Principles of the Goſpel by their corrupt Morality, founded not upon the *Truth*, which is certain, but upon *Probabilities*, which even are not Probable.

Let him fear to be of the Number of thoſe of whom St. *Paul* ſpeaks, when he ſays, *The time will come when they will not endure Sound Doctrine, but after their own Luſts ſhall they heap to themſelves Teachers, having itching Ears.* 2 Tim. iii. 4.

St. *Bernard* excellently well deſcribes the Perſons whom a Great Man ought to draw near him and to confide in. *Make no Choice* (ſays he) *of thoſe who ſeek to be choſen and eagerly purſue it, but of thoſe who decline and refuſe it; even compel ſuch to be with you. Place not your Truſt in them who are over-confident, but in thoſe who are modeſt and diſcreet; who fear none but God, and hope for nothing but from him; who have no reſpect to the Preſents of thoſe who apply to them, but conſider their Neceſſities; who generouſly undertake the Cauſe of the Afflicted, and judge not in favour of the Good, but according* St. Ber. Lib. 4. de Conſider. l. 4

ding to Equity; who are of a grave and compos'd Behaviour, of an approved Sanctity, and always ready to obey; who are meek and patient, ſubmiſſive to Diſcipline, ſevere in their Corrections, orthodox in the Faith, faithful in their Adminiſtration, Lovers of Peace, and diſpos'd to Union and Charity with all Men; who are upright in their Judgment, prudent in their Counſels, diſcreet in their Commands, and dextrous in their Management; who are in deliberating cautious, in their Actions reſolute, modeſt in their Words, calm in Adverſity, humble in Proſperity; who can moderate their Zeal, and are not ſlack and remiſs in their Charity; whoſe Leiſure time is not ſpent in Idleneſs, who uſe Hoſpitality without falling into Intemperance, and are ſober in their Feaſts; who manage their Domeſtick Affairs without Confuſion and Perplexity, who covet not other Mens Goods, nor prodigally ſpend their own; and who are circumſpect in all their Actions, &c.

Who to Kings are inſtead of John *the* Baptiſt, *to the* Egyptians *of a* Moſes, *againſt Whoremongers are a* Phineas, *againſt Idolaters an* Eliſha, *to the Covetous an* Eliſha, *to Lyars a* St. Peter, *to Blaſphemers a* St. Paul, *to Buyers and Sellers are as* CHRIST; *Who do not deſpiſe the People, but inſtruct*

inſtruct them; who flatter not the Rich, but put them in fear; who oppreſs not the Poor, but relieve them; who fear not the threatnings of Princes, but contemn them; who enter into Aſſemblies without Confuſion or Diſturbance, and come out of 'em without Paſſion; who do not drain the Peoples Purſes, but comfort their Hearts and chaſtiſe their Crimes; whoſe Love to Prayer makes them aſſiduous and devout in it, and who in all ſorts of Affairs have Recourſe to God, and put more Confidence in their Prayers than in their own Labour and Induſtry.

He ought not to judg of the Goodneſs of his Undertakings by their Succeſs, but only by their Fidelity, with which he has obſerv'd thoſe holy Rules; knowing that Events are in the hand of God, that *a Hair of our Heads does not fall to the ground without his leave*, and that the only End a Chriſtian ought to propoſe to himſelf being to do the Will of God, whatever Temporal Misfortune, or whatever ſeeming Diſappointment of his Deſigns, may happen to him, he attains notwithſtanding his *true End*, by the Means which God himſelf has taught him, and that therefore he is truly Prudent.

XIV.

JUSTICE is *a conſtant and perpetual Will to render to every one his due.* One eaſily ſees that this ought to be the principal Virtue of the *Great*, and there is no need of proving it; But it is moſt neceſſary to conſider wherein the Practice of this Virtue conſiſts, and what are the Obſtacles which muſt be overcome or avoided. The Principal ones are *Ignorance, Precipitation, Pre-occupation, Sloth, and Intereſt.* Theſe are the Enemies which a Great Man muſt combat, that his Will of rendering to every one their Due may be conſtant and perpetual, without which the Name of Juſt can never belong to him. Now, to render to every one what belongs to them, a Great Man is oblig'd, under pain of Damnation, either to inform himſelf throughly of his General Duties, or to renounce his Greatneſs, and his Employments, he ought perfectly to know the Maxims of the Chriſtian Religion, which muſt ſupply what is wanting in Human Laws, and rectifie the Defects of them.

He

He ought to know the Laws and Ordinances, eſpecially thoſe which reſpect the Governours of Provinces, Military Ordinances, the Regulations and Privileges of the Provinces and Cities over which he is plac'd; and he ought to Prefer this Study to all other Actions which might have a greater ſhew of Piety, believing firmly that he ſhall be judg'd with reſpect to thoſe, when he appears at the Tribunal of God, and that Ignorance of them will not be receiv'd for an Excuſe, but the Cauſe of a more Severe Condemnation. He ought himſelf to be acquainted with the ſtate of his own Affairs, to do juſtice to his Creditors, not to be rigorous to his Debtors, to make Reſtitution if he finds himſelf poſſeſt of any thing which in right belongs to others, to be exact in paying his Domeſticks, to ſeek nothing but Juſtice in any Law-ſuit he is oblig'd to have, and to be as well ſatisfied when the loſes as when he gains them; becauſe his Aim is not to have Wealth at any rate by right or wrong, but to have nothing but his own; to demand only what he has a lawful Title to; all which require him to be throughly inſtructed in every Circumſtance

ſtance that relates to the Affairs of his Eſtate and Family.

XV.

PRECIPITATION is the Second Enemy which he ought to combat, and for this End he ought never to do Buſineſs careleſly or haſtily, but to give all his Application to it, and to moderate the Natural *Activity* of his Mind, which may ſometimes be impatient to ſee the End of a Buſineſs ſooner than is poſſible, or ſeek to abate the Trouble and Uneaſineſs that Affairs give him, by multiplying them and paſſing from one to another, hoping to find by this means a Divertiſement in that Variety, which ſupplies in ſome manner the Want of thoſe Diverſions which his Buſineſs hinders him from taking. He ought to examine the ſmalleſt Circumſtances of things, to hear, to read himſelf all that relates to them, and as it were to anatomize them; to ſeek on each Affair for the moſt able and the moſt diſintereſted Perſons to inform him throughly of the *Fact* and of the *Law*, and never to decide them on the Spot, how juſt ſoever

ver they may appear, but to take time to communicate them to all the Parties concern'd.

XVI.

PRE-OCCUPATION ſprings from many Sources. Firſt from the frame of certain Minds which are eaſily prepoſſeſt, either through a natural Facility which they have to receive Impreſſions from the firſt who ſpeak to them, or thro' a too great Fondneſs which their Self-love gives them for their firſt Thoughts, from which they do not eaſily recede. Theſe two kinds of *Pre-occupation* are to be deſtroy'd by very contrary Remedies. For that great Facility muſt be combatted by a certain Firmneſs of Mind, which keeps the Judgment in an Entire Suſpenſion, notwithſtanding all the Efforts of thoſe who wou'd prepoſſeſs them, till he clearly diſcover the Truth by the uſual means which Wiſe Men take to know it, whether with reſpect to *Right*, which ought to be founded on unqueſtionable Principles, from which one cannot recede when he has maturely conſider'd them; or with reſpect to the particular

cular Application of thoſe Principles to matter of Fact, in which he muſt look into himſelf as much as he can, and not rely on the Faith of others.

On the contrary, that Fondneſs for his own Opinion, being a Vicious Extream of this *Firmneſs*, rightly called *Opiniatrety*, ought to be combatted by a juſt and reaſonable Diſtruſt of ones ſelf, by which one ſuppoſes he may eaſily be miſtaken, eſpecially when he has not allow'd himſelf time to examine things according to the Rules which Wiſe Men have eſtabliſh'd in all Ages to prevent being deceiv'd.

XVII.

THE other Sources of *Pre-occupation* are *Love* and *Hatred*, to which may alſo be refer'd Inclination, Averſion and Anger: For by one of theſe Paſſions a Man is perſwaded that the Perſon he loves is never in the wrong; which hinders the Mind from admitting any Reaſons to the contrary; And by the other he is perſwaded that the Perſon he Hates is never in the right. He ought to combat theſe Enemies of Juſtice, by labouring ſeriouſly and vigorouſly

gorously to get the Maſtery of his Paſſions, ſo that they may have no ſhare either in the ways he takes to be inform'd of the Affairs on which he is to give Sentence, or in the Sentence he gives. And therefore he muſt avoid giving any, whilſt he feels himſelf mov'd by any Paſſion, eſpecially that of Anger.

XVIII.

'TIS eaſy to ſee how *Sloth* is an Enemy to Juſtice, ſince it not only occaſions Ignorance of the General Duties and Maxims, which muſt neceſſarily be known that they may be put in practice; but likewiſe cauſes an Inapplication to the particular Facts on which one is to act. And by this means a Great Man truſting Affairs entirely to his Miniſters or his Confidents, is Guilty of all the Injuſtice which they do under his Name, and by his Authority, and of all that is done in any Manner whatſoever, which he could have hindred by a little Application. From hence it comes that the Diverſions of a Great Man, tho not otherwiſe forbidden by the Law of God, are almoſt always *great Crimes*, and

and great Injuſtices, if they take him from his Duties, and he makes them his chief Buſineſs; ſo that he is not allow'd to take any Diverſions, but ſo far as is preciſely neceſſary to keep Nature from ſinking under the weight of Affairs, becauſe he owes his Time to the Publick, which he robs it of when he gives that Time to his Pleaſures.

XIX.

BUT the greateſt of all Crimes is to ſacrifice *Juſtice* to *Intereſt*. There are few Perſons plac'd in any *Dignity*, capable of committing Injuſtice for *petty Intereſts*; but in truth there are very few alſo whom a *great Intereſt* will not prevail upon to do it; and indeed the Spirit of *Human Juſtice* rarely ſurmounts thoſe occaſions where one muſt hazard his Fortune, his Poſſeſſions, or his Life, not to be unjuſt. It is *Chriſtian Juſtice* only that is not to be ſhaken in theſe Rencounters, and that can reſiſt all the Enemies which attack it. For as this partakes of the Juſtice of *Jeſus Chriſt*, it has no acception of Perſons; it is perpetual, in all Times, in all Places,

Places, with reſpect to all, and at the hazard of all.

XX.

AND therefore that it may be truly a *Chriſtian Juſtice*, it muſt be ſupported by *Fortitude*, which is a Virtue ſo neceſſary to a Great Man that one may ſay it is that which preſerves all the reſt; ſince without Firmneſs and Reſolution, how Prudent ſoever he may be, he will never execute what he judges to be reaſonable, and how Juſt ſoever he may be, he will yet never do Juſtice, if he finds any oppoſition to the Practice of theſe two Virtues; as we ſee in all Hiſtories that *Weak Princes* have done all the Injuſtice in the World, without being Unjuſt, and have exerciſed all imaginable Cruelties, without being Cruel, either through Weakneſs of Mind, when they have let themſelves be Govern'd by others; or out of Faint-heartedneſs, when their Natural Timidity, or the Fear of ſome preſent Peril has ſo poſſeſt them, that they cou'd find no other way to free themſelves from thoſe imaginary or real Dangers with which they thought themſelves

threatned, but by yielding againſt their Conſcience to the Unjuſt things which others requir'd of them. Thus *Pilate* out of Fear of the People, who threatned him with the Diſpleaſure of *Caeſar*, conſented to the Death of *Jeſus Chriſt*,

John xix. 12. *If thou let this Man go, thou art not Caeſar's Friend.*

'Tis on theſe occaſions that one ought to do all, and to hazard all, rather than yield to Iniquity; and this was the Principal Virtue of the *Martyrs*, who are properly the Heroes of the Goſpel, and who ſuffered not only the Loſs of their Life, but inconceivable Torments rather than deny the Faith; not is any Chriſtian Perfect, who is not in a diſpoſition to ſuffer for the Obſervation of the Law of God in all its Parts, and for each Command in particular, all that the *Martyrs* have ſuffer'd for the *Faith*: ſo that a Great Man ought to hazard his Poſſeſſions, his Fortune, his Places, and Life it ſelf, rather than have any ſhare in the leaſt Injuſtice, rather than omit the leaſt part of his Duty, rather than be ſilent when he is oblig'd to ſpeak, rather than ſpeak when he is oblig'd to be ſilent, rather than act when he is oblig'd not to act, rather than not

to

to act, when there is an Obligation to act. This is a Leſſon utterly unknown to *Corrupt Nature*; Theſe are Truths far above Fleſh and Blood; Theſe are Maxims highly contrary to Self-love, and ſuch as attack it in its Root. Man has nothing himſelf wherewith to ſuſtain ſuch hard Tryals; nor is it in himſelf he ſhould ſeek for Support: To obtain ſo great a Gift, he muſt have recourſe to him who would be call'd even in his Infancy, *The Mighty God*; who, notwithſtanding all the Infirmities of his Nature, notwithſtanding all the Repugnances of Carnal Policy, can give him that Valour which is the true Character of a Chriſtian, and which one is never more in a condition of Exerciſing heroickly, than when he is moſt ſenſible that he cannot have it of himſelf. And therefore when he does not rely on his own Strength, but abandons himſelf to the Spirit of *Fortitude*, which is no other than the Holy Spirit himſelf, ſaying in faith, *I will go in the ſtrength of the Lord*, he then experiences the Truth of thoſe words of the Apoſtle, *When I am Weak then I am ſtrong.*

Iſai. vi. 9.

Pſal. lxxi. 16.

XXI.

TEMPERANCE being a Virtue which regulates the Uſe of lawful Enjoyments, by reducing them to a juſt Moderation, is peculiarly the Virtue of the Great; for theſe Enjoyments being baniſh'd from the Condition of the Poor, which is a State of Want, that State does not furniſh any matter upon which Temperance can be exerciſed; and as the middle Rank of People do not abound with theſe Enjoyments, that State is in it ſelf a State of Temperance, ſince by the Neceſſity of its Condition it has in it ſelf that Mediocrity, which the Virtue of Temperance would embrace by Choice. It is then properly the *Great*, who have an abundance of all Sorts of Pleaſures and Conveniences, that are oblig'd by the Virtue of Temperance to retrench the exceſſive and immoderate Uſe of them. And this a Great Man ought faithfully to do on many moſt preſſing Motives.

The *firſt* is, that tho there are Lawful Pleaſures, yet the *Exceſs* of thoſe Pleaſures, which it is the buſineſs of Temperance to retrench, is always forbidden. The

The *ſecond* is, that the Pleaſures which are allow'd, and thoſe that are forbidden, approach ſo near to one another, that it is morally impoſſible to abandon ones ſelf to the full Extent of thoſe which are allow'd, without tranſgreſſing the Bounds that ſeparate them from the other, which are almoſt always imperceptible.

The *third* is, that even the Nature of Lawful Pleaſures is not commonly well underſtood, being often meaſur'd by *Concupiſcence* which is Blind, or by *looſe Maxims*, which wholly enervate the Strictneſs of the Goſpel, eſtabliſhing thoſe Pleaſures as Innocent, which are really altogether Criminal.

XXII.

BUT a *Great Man*, who has the true Spirit of Chriſtianity, ought to go yet much farther, ſince he is oblig'd to Enter effectually into the Spirit of *Penitence* and *Mortification*.

'Tis an Error ſo much the more pernicious, as 'tis almoſt univerſally eſtabliſh'd, that *Penitence* and *Mortification* are only for thoſe who are ſhut up in Cloiſters; That the *Great*, and

ſuch as live in the Commerce of the World, are to look on them only as matters of Counſel, and of greater Perfection, and that they may attain Salvation by ways leſs harſh and difficult. This Damnable Maxim has not only poſſeſt the Hearts of the Men of the World, but is likewiſe maintain'd by Numbers of *Confeſſors* and *Caſuiſts*; to whom may be apply'd thoſe words which JESUS CHRIST ſpoke of the Phariſees, *Theſe are blind Leaders of the blind.*

'Tis true theſe Doctors do not treat of *Penitence* and *Mortification* altogether in the ſame manner; for they openly avow and declare that none can be ſav'd without the firſt; but then they retain nothing of it but the *Name*, and that which they ſubſtitute in its ſtead, is no more the Penitence commanded by our Lord, authoriſed by his Example, appointed by his Church, and Practiced by all who ſincerely deſire their Salvation, and who would not be flatter'd in their Search of the true Means to attain it, than the Waters which make the Rivers now, are the ſame that made them an hundred years ago, tho they retain the ſame Name.

Name. As for *Mortification*, they baniſh and confine it abſolutely to Monaſteries, or at moſt they look on it only as a Virtue which every Chriſtian is at liberty to have or to let alone as he pleaſes; enlarging thus, by a fatal condeſcenſion, the way which our Saviour has deſcrib'd to us as a ſtrait, rugged and difficult way. This is an an Error which a Great Man ought to deteſt with all his heart, to look on as the Ruine of all his good Inclinations, and to root it out of his Mind by eſtabliſhing the contrary Truths, which are founded on undeniable Principles.

Since the fall of *Adam*, Man cannot conſider himſelf but in one of theſe three States, either charg'd with the Obligations which he lyes under by *Original Sin* at his Birth; or in the State of *Baptiſmal Innocence*; or after the *Loſs* of that *Innocence*; now it is certain that in all theſe States he is oblig'd to Penitence, and to all the Conſequences of it.

In the *firſt* of theſe States he is comprehended in that General Condemnation of Mankind, which God pronounced to *Adam*, and in him to all his Poſterity.

ſterity. *Thou ſhalt eat thy Bread in the Sweat of thy Face.* He contracts by this ſuch an Obligation to Labour and Toil, that laborious Works become even neceſſary for him, that he may acquire a juſt Right to thoſe things without which Life cannot be preſerv'd. Theſe words are a Prohibition of *Idleneſs*, which is one of the Appendages of *Greatneſs*; for the *Great* commonly avoid Labour, and as they may eaſily exempt themſelves from it, by laying it on others, they are apt to think that Means lawful, which they have ſo much in their Power.

In the *Second* ſtate, which is that of *Regeneration* by Baptiſm, he is ſtill oblig'd to Penitence; becauſe as a Chriſtian he ought to be conform'd to Jesus Christ. *For whom he did foreknow, them he did predeſtinate to be conform'd unto the Image of his Son.* Now Jesus Christ led a Life of extream Labour and Penitence, and therefore a *Great Man* cannot hope for that Portion of the Kingdom of Jesus Christ, which is only to be acquir'd by a Conformity with him, whilſt following the Vices of his Rank, he leads a Life of Softneſs and Eaſe. *It is a ſhame* (ſaith St. *Bernard*)

for

for a Chriſtian to be delicate, being a Member of an Head crown'd with Thorns.

But the *Third* ſtate, which is that of *Innocence loſt* after Baptiſm, is a ſtate to which Penitence is eſſentially neceſſary; and this does not conſiſt (as ſome imagine) in a bare Confeſſion of Sins, with ſome Sorrow for having committed them, which often is either not ſincere, or ſo ſuperficial that it has not the Force to hinder them from Relapſing: The Sorrow of true Penitence is more Solid, it produces a ſincere Return to *God*, an entire Change of Life and Manners, and a Revenge againſt ones ſelf proportion'd to the greatneſs of his Sins; If it has not theſe Marks it is but a Counterfeit Penitence, S. *Paul* deſcribes to us its Nature and Effects in this manner, *Godly Sorrow worketh Repentance to Salvation not to be repented of. For this Sorrowing after a Godly manner, behold what Carefulneſs it wrought in you, yea what Watchfulneſs, yea what Indignation, yea what Fear, yea what vehement Deſire, yea what Zeal, yea what Revenge.* This ſtate of Penitence then is a laborious ſtate, and we cannot be reſtor'd to the Grace of *God*, from which we are fallen by our Sins, without great La- 2 Cor. vii. 10, 11.

bours, and abundance of Tears. And if Sudden Death prevents, or ſome great Infirmities diſable us from making this Satisfaction, that does not hinder it from being Eſſential to Penitence, to have a ſincere and effectual Will of doing it; ſo that if the Execution of it is hindred, it be only by Cauſes wholly out of the Power of Man, and not from the Weakneſs and Coldneſs of his Repentance.

XXIII.

BUT beſides that a *Great Man* is oblig'd, as a *Man*, as a *Chriſtian*, and as a *Sinner*, to lead a laborious and penitent Life, he is alſo oblig'd as a *Great Man*, to the Mortification of his Spirit, of his Heart and of his Senſes, and he is even more oblig'd to this than *Monaſticks* are, if he deſires at all to ſecure his Salvation. To underſtand this Truth aright, we muſt take it from its Source. God had created the firſt Man in a ſtate of Righteouſneſs and Integrity, and ſubjected all things to him, both within him and without him; ſo that there was not any Creature the uſe of which did not lead him to *God*, and contribute

to

to the Increaſe of his Sanctity. But when Man by his Diſobedience would needs throw off the Yoke of Subordination and Dependance, which he ought to have on his Creator, and yielding to the Counſel of the Serpent, who ſaid to the Woman *ye ſhall be as Gods*, would imitate in ſome manner the Rebellious Angel, and make himſelf *like unto the moſt High*; *God* permitted that not only all the other Creatures which before were Helps to his Salvation, ſhould become moſt dangerous Snares to him, but that even his own Fleſh ſhould revolt againſt his Spirit; ſo that it became needful for him, that *God* ſhould Eſtabliſh for his Recovery, an *Order* quite oppoſite to that which he had eſtabliſh'd to ſave him in the State of Innocence; and therefore it is, that inſtead of the firſt order of Poſſeſſion, of Uſe, and of Quiet, *God* has ſubſtituted an order of Privation, Abnegation and Combat. No Man can now be ſav'd but by this way; yet there is this difference, that all are not oblig'd to an actual forſaking of all things, tho all are oblig'd to renounce them in heart, and to *uſe them as not uſing them.*

It is, without queſtion incomparably more

more Easy to bear this state of Privation by voluntarily avoiding, and separating ones self for ever from the Objects that lead to Evil, which Monasticks do, than to be continually in the midst of ones Enemies, to be as it were almost always in danger of being overpower'd by their Number, to bear about a Body which always turns to their side, and to live continually in the Commerce of those who glory in yielding to their Power. Now how can it be conceiv'd that a *Great Man* should not be overcome in so many occasions, if by continual Mortification he does not subject the Pride of his Spirit to the Humility of Faith; if he does not stifle the irregular Desires of his Heart, and if he does not subject his Body to the holy Law of the Mind, as did St. *Paul*, who with all the Fulness of Apostolick Grace found no other means to secure himself. Can one imagine, without being willing to deceive ones self, that there is any other way to resist all that will attack a *Great Man* but that of constant Mortification, and that he is not oblig'd to practice it with so much the more fervour, as he is the more expos'd by his Station. If he wou'd belong to

CHRIST,

CHRIST, he muſt with him crucifie the Fleſh; *They who are Chriſt's, have crucified the fleſh with the Affections and Luſts.* Now how can he ever hope to vanquiſh it, if he lets it attain all its Force, if when looking on it with reaſon as his moſt cruel Enemy, he does not ſtrive to weaken it as ſincerely and as carefully as the General of an Army endeavours to leſſen the Power of an Enemy. Gal. v. 24.

XXIV.

BUT the Victories which are obtain'd over ſo great and ſo formidable Enemies, do not finiſh the War, which muſt be maintain'd during the whole courſe of Life; a more dangerous Adverſary ariſes againſt Man, and eſpecially againſt thoſe who are in the higheſt Stations: It ariſes even from the Deſtruction of all Vices, it is nouriſh'd by the moſt rigorous Penitence, and acquires all its Strength amidſt the moſt conſummated Virtue. This is that Paſſion which the Apoſtle St. *John* calls *the Pride of Life*, which ſays to Man in the bottom of his heart, after he has vanquiſh'd all his other Paſſions,

Why

Why doſt thou triumph? I am ſtill alive, and I live becauſe thou triumpheſt. 'Tis this which appropriates to it ſelf all Virtues and all Good Works, that ſnatches them from *God*, to make it ſelf the Cauſe and Principle of them, and by this means to empoyſon them. *Pride*, ſaith St. *Auguſtine*, *lays Snares againſt Good works, to render them unprofitable.* 'Tis this *Pride* that would have all things depend on it ſelf, and that will depend on nothing; that would rob *God*, if it were poſſible, of the Sovereign Power which he has over all Beings; that demands the Sacrifices of all the Creatures, and which is ſo ſubtile, ſo delicate and ſo imperceptible in a *Great Man* that it is the Soul of all his Actions and of all his Motions without his perceiving it. 'Tis this that kindles the moſt bloody Wars, and that under Specious Pretences, ſacrifices the Lives of Millions to the leaſt of its Intereſts. 'Tis this that impoveriſhes Provinces and Kingdoms to gratify it ſelf, that is pleas'd to ſee Mankind at its feet; 'tis this in fine which refers all to it ſelf, and thinks all the Creatures put to their moſt proper uſe, when they are deſtroy'd for its

its Honour and Glory; Eſtabliſhing as it were, to it ſelf a Worſhip, of which it believes it ſelf worthy, and requiring of thoſe whom it ſubjects, Reſpects that come little ſhort of Religion. 'Twas this *Pride* that ruin'd the Chief Angel, 'twas this Deſire of Independance which ruin'd the whole Human Nature, with our firſt Parent; and 'tis the ſame which ſtill exerciſes a Tyrannick Empire over the *Great*, and which daily makes uſe of their Greateſt Qualities to undo them.

There is nothing but a Knowledge of the Truth that is capable of Stifling this Monſter, for *Chriſtian Humility* is no other thing but a juſt and reaſonable Sentiment which follows upon a Knowledge of the Truth: Man, when illuminated with this holy Light, perceiving the *Greatneſs* of *God*, and ſeeing at the ſame time his own Nothingneſs, deſires to keep himſelf in the place which belongs to him, and very far from affecting *Independance*, he could wiſh to be ſubjected to all the Creatures, that he might in ſome manner avenge *God* for that Rebellion againſt *him*, to which his Pride has carried him: He conſiders himſelf, even in the moſt

conſummate

conſummate Sanctity, as a Scource of Evil which would ruine all the Work of *God*, if Grace did not triumph over his Corruption. He looks on all Human Grandeurs, when they no longer ſerve the Ends for which *God* has eſtabliſhed them, as Trophies of Vanity, which vaniſh with it, and can never ſecure themſelves againſt Time, Misfortune, or Death. So that Humility is nothing but a ſincere and reaſonable Aquieſcence in the known Truth, a Juſtice which one renders himſelf, in taking the Place which belongs to him, and a Revenge which one exerciſes againſt himſelf in abaſing ones ſelf even below all the other Creatures, to repair as much as may be the Injury done to *God* by affecting Independance. Theſe Sentiments ought to be ſincere, ſolid, and durable in the Heart of a *Great Man*, if he would not have his *Greatneſs* draw him into Eternal Miſery; and what ever Virtue he may otherwiſe have acquir'd, 'tis a Treaſure which he poſſeſſes in *Earthen Veſſels*, which he will never preſerve but by acknowledging with a profound Humility, that 'tis *God* alone who can be the Guardian and Preſerver of his own Gifts. *We have this Treaſure*

ſure in Earthen Veſſels (*ſaith* St. *Paul*) *that the Excellency of the Power may be of God, and not of us.* But if Exterior Abaſements are not always fit for a *Great Man*, becauſe the Service he ought to render *God* in his ſtation does not permit it; he ought however when he does not make uſe of them by his own Choice, to be prepared for receiving with Joy, all thoſe which may happen to him by the Choice of *God*; to frame himſelf to the ſame Diſpoſition with Holy *Job*, abandoning himſelf entirely into the hands of *God*, that he may diſpoſe of his Honour as well as of his Fortune and Dignities; joining to this a Spirit of true Religion, and of Interior and Exterior Worſhip, not only in himſelf, but with reſpect to all who are ſubject to him; deſpiſing this Earth which is but a place of Exile for Chriſtians, longing for the Coming of the Kingdom of *Jeſus Chriſt*; and deeply Engraving in his Heart theſe Words, which alone ought to regulate all the Actions of his Life; *Fear God and keep his Commandments, for this is the whole of Man*, becauſe all things paſs away, and nothing but *God* and his Truth endure for Ever.

MEMOIRS

Concerning the

OBLIGATIONS

OF A

Governour of a Province.

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It must be observ'd that there are several Articles which are peculiar to Languedoc, *a Province where the Governours have a Right of inspecting the Collecting of the King's Taxes.*

ALL the Obligations of a Governour of a Province ought to regard the Glory of God, the Service of the King; the Ease of the People and his own Advancement in Virtue: And on these Foundations and

with theſe Views, they may be reduc'd to the following Heads.

I.

To keep the People in the Fear of God and in Loyalty to the King; Therefore he ought never to ſuffer them to fail in it, but carefully to prevent what ever Deſign might be form'd againſt his Service.

II.

To take care that Juſtice be adminiſter'd; and therefore he ſhould diligently inform himſelf of the Manners and Capacity of the *Chief Juſtices*, and of the King's *Attorneys*; ſo that if there be any thing amiſs in their Conduct he may advertiſe them of it, and procure a Remedy by the King's Authority, or by the Parliaments to which they are Subjected.

III.

To take care that the King's Taxes be levy'd without any Couzenage; that no more be impos'd in the Aſſeſſment of the Land Taxes than is laid on by the

General

General States; that the Officers of the Dioceſes be elected for their Worthyneſs, and not by Cabal.

IV.

To retrench as much as is poſſible for him the Abuſes which are committed in the *States*. To hinder all intriguing for Places, the Venality of Deputations, and other Knaveries; ſo that if poſſible, there may be no Perſons in thoſe Employments capable of being corrupted; and that thus the Province may be the more eas'd and the King the more faithfully ſerv'd.

V.

To procure as much as may be a Retrenchment of the Expences which do not go directly into the King's Coffers, or to a clear and manifeſt Advantage of the Province.

VI.

To ſee that the Revenues of the Province be employ'd to the defraying the Publick Expences, and that they be not pillag'd or diverted to other Uſes; that the Accounts be made in due time, and

before *Auditors* of known Integrity, and even that they be review'd by *the Chamber of Accompts*, if there is occaſion.

VII.

To take care to repreſent to the Court, the State and the Neceſſities of the Province, that ſo they may be the better inform'd what Burdens it can bear.

VIII.

To extirpate by all manner of ways the accurſed Cuſtom of Duels, in making the Kings Edicts be executed, and favouring the Execution of the Orders of Juſtice, by all the Authority of his Station: and for preventing or ſuppreſſing the Quarrels among Gentlemen, to appoint Perſons in diverſe Diſtricts of the Province to acommodate them.

IX.

To pacifie as much as he can the Publick Diviſions which are almoſt in all Cities; and ſee that the *Conſulships* be not given by Cabal, or for Money,

(which

(which is the common Source of those Divisions) but that the Cities chuse the most deserving.

X.

To hinder all the Enterprises of the *Huguenots*, restraining them within the bounds of the King's Edicts; not suffering them to make a publick Exercise of their Religion, and to have no *Schools* or *Hospitals*, except in those places where they are allow'd by the Edicts to have them; and taking care to suppress those which they may have set up without a Lawful Title.

XI.

To make the Bishops of the Province be respected, to procure that the Magistrates live well with them, and that their Ordinances and those of their Grand Vicars be executed. To take care that the Church be not oppress by the Gentlemen, and that her Revenues be not usurp'd.

XII.

To ſee that the Royal Ordinances for the Obſervation of Feſtivals, the Puniſhment of Blaſphemers, the Baniſhment of *Gypſies* and other *Vagabonds*, be put in execution; and in fine to repreſs all ſorts of Scandals prohibited by the ſaid Ordinances.

XIII.

To procure that all the Charitable Societies, as that call'd the *Society* of *Mercy*, and others, which employ themſelves for the Eaſe of the Poor and of the Publick, be eſtabliſh'd in thoſe places that have need of them: to ſupport thoſe which are already Eſtabliſh'd, and to obſerve what St. *Leon* recommends in a Sermon, *Let us employ our ſelves in the Protection of Widows, the Inſtruction of Pupils, in the Conſolation of the Afflicted, and the Reconciliation of thoſe who are at variance: let us exerciſe Hoſpitality towards Strangers, let us protect thoſe who are oppreſt, let us cloth thoſe who have not wherewith to cover themſelves, let us aſſiſt thoſe who are Sick.*

S. Leon Serm. de Jejunio decimi menſis.

XIV.

XIV.

To hinder the Diſorders of the *Soldiery* when they march through or quarter in the Province. To ſee that the Officers appointed to give the Soldiers their Allowance on a March do not confederate with them to reckon to the *States* more Companies or Regiments than have paſs'd; and for this End to give every Year (whilſt the States ſit) to thoſe who take an account of the Soldiers Allowance, a Regiſter of all the Troops which have been in the Province, and of all the Orders which have been given by the *Governour*, that it may be confronted with the ſaid Officer's Memoirs; and to exhort the King's Lieutenants to do the ſame in his abſence.

XV.

If it happens that any Troops are ſent to have their Winter Quarters in the Province, he ſhould make the following things be obſerv'd:

That the Troops be quarter'd in Great Cities, where it is not in their power to commit Diſorders. That

That if they cannot all be placed in ſuch, the reſt ſhoud be quarter'd by ſmall Numbers in the Villages, and not in entire Troops; for beſides that in this manner the Troopers or Soldiers are not Maſters there, or in a condition of committing any Diſorders, there is this farther advantage drawn from it, that the whole are the better ſupply'd when the Troops are diſpers'd every where, without which there would be ſome places over-burden'd, whilſt others would be too much exempted.

XVI.

If the King leaves to the Governour the particular appointment of the Winter Quarters, he ought to do it with as much Exactneſs and Equality as can be, all things conſider'd; But after that he ought not to make any Change, but upon preſſing Reaſons, taken from the Advantage of the Publick, or the better Subſiſtance of the Troops; having no reſpect to any Recommendations, which are commonly made to draw Gratifications from thoſe places, for which a Removal is obtain'd; which is the cauſe that the Troops doing nothing

but

but run through the Province, pillage it both by frequent Marches, and by Change of Quarters.

XVII.

Not to ſuffer the Officers to make particular Agreements for not committing Diſorders, or to live better with the Inhabitants; and if the Officers have taken any thing on that account, he ought to make them reſtore it.

But as it is likewiſe juſt that the ſaid Troops ſhould have a reaſonable Competency to ſubſiſt on, if the Governour ſees that what is allow'd by the King's Order is not ſufficient for that, he ought to write to have them better treated.

XVIII.

If the Orders for regulating the Winter Quarters, come from the Court, he muſt execute them as they are, without reſpect to Recommendations for exchanging Places. But if any of the Places are unable, he muſt endeavour to get an Exchange for them from Court, or even an entire Exemption if it be neceſſary.

XIX.

XIX.

To oblige the Troops to pay exactly what they are provided with by the King's Order; and if the Corporations are oblig'd to advance them the Winter Quarters, Care ought to be taken to deduct it from their Taxes.

XX.

To hinder Quarrels between the Soldiers and the Inhabitants, and to puniſh thoſe who are guilty of ſuch Diſorders, or of debauching young Women to carry them away with their Regiments; and in fine, to ſee that the Reviews be very exactly made.

XXI.

To take care that the Money which the King gives in the Province, to recompence the Oppreſſions that have been ſuffer'd during the Year, be equally diſpos'd of; that it be not given by way of Gratification for ſuppos'd Oppreſſions, either to ſome topping Man of a Pariſh, or to ſome particular Gentlemen,

tlemen, in prejudice of the Poor who have ſuffer'd moſt by the Soldiers Quartering: And for this End, he muſt procure, that the Sums on which the Commiſſaries Reſident for the King to the States have agreed, be put into the Hands of Perſons of Probity appointed by the Governour's Orders, to be afterwards diſtributed according to the moſt urgent Neceſſities of that Community which is to be reimburſed.

XXII.

To oblige as many Perſons as he can in his Province, that he may be the more able to do Good, and to ſerve the King the better in it. For this it is neceſſary that the Favours which the Court ſhall beſtow in his Province, paſs as much as can be through his Hands.

XXIII

To live in good Terms with the Parliament and the other Courts of the Province; in ſuch ſort that enterprizing nothing on their Functions, he neither ſuffers them to enterprize on his.

XXIV.

He ſhou'd chuſe in each City and each Dioceſe, ſome Perſons of Probity and Underſtanding, who may advertiſe him of all the things which he ought to be inform'd of, for the Service of the King and of the Publick; and ſhould endeavour to have ſeveral in each Diſtrict, that he may not ſubject himſelf to the Intelligence of one alone, who by that wou'd take too much Authority, and who might be deceiv'd in many Affairs, or judge by Paſſion or Prejudice in ſome.

IN-

Inſtructions for the Gentlemen Commiſſion'd by *Meſſieurs* the Mareſchals of *France*, in the Extent of each Government;

To look to the Execution of his Majeſties Edicts and Declarations; and of the Regulations of Meſſieurs *the Mareſchals of* France.

THE Gentlemen commiſſion'd to prevent Duels, and to terminate Differences, ought to inform themſelves of all that is contain'd in his Majeſties Edicts and Declarations on the point of Duelling, and in the Regulations of the Mareſchals of *France*, to acquaint themſelves exactly with all the Rules in point of Honour, which are obſerv'd among the Nobility, whether as to Rank, Precedency, Rights of Vaſſalage, Hunting, Fiſhing, and of all Maxims eſtabliſhed among Gentlemen, for all that touches or concerns the Point of Honour.

They

They ought to make a publick Profeſſion of never taking either ſide in any Quarrels that may happen, and only to declare themſelves for Peace; that they may not give either Party occaſion to be diſtruſtful of them, and to have the leſs Confidence in their Mediation.

They ought to apply themſelves to Reconciliations with Sweetneſs and Gentleneſs, and put themſelves into ſuch a State, that neither Friendſhip nor Paſſion may hinder them from taking the Knowledge which they ought to have, of the Circumſtances of the Fact, which are extreamly Nice in theſe Matters.

As ſoon as they ſhall have received the Commiſſion of *Meſſieurs* the Mareſchals of *France*, it would be well to have it regiſter'd in the *Rolls* belonging to the Mareſchals, and even in the Regiſter of the *Bailywicks*, which are in their Neighbourhood, that it may be made Publick, by being read in a full Auditory.

When they have had advice of any Quarrel, they ſhall ſpeedily interpoſe, and do all they can on their part, either by the Governour and the King's Lieutenant, or by the Marſhals of *France*,

to

to prevent and hinder the Conſequences of it; and this with ſo much the more Vigilance as it has been experienc'd, that delaying to ſend the Orders of Meſſieurs the Mareſchals of *France* in the Provinces, gives the Parties time to come to Blows, from whence other Circumſtances proceed which render Accommodations more difficult: beſides that the Noiſe of the Quarrel coming by this means to be ſpread among the Neighbouring Gentry, the Friends intereſs and divide themſelves for one or other of the Parties, from whence follow grievous Inconveniences and Diſorders inevitable in thoſe ſort of Aſſemblies.

This ſuppos'd, the firſt thing to be done by the Gentleman in Commiſſion, as ſoon as he is inform'd of the Quarrel, is to cauſe Prohibitions to be ſignify'd to the Parties, by an Order which may be conceiv'd in the following Terms, and which he ſhall cauſe to be ſignify'd to them with Diligence by the neareſt *Provoſt Mareſchal*, his Lieutenant, *Exempt*, or *Attendant*, unleſs he judges it more effectual to act by a Civil way without uſing this Formality.

Order of Prohibition.

The Sieur N--- Commiſſion'd by *Meſſieurs* the Mareſchals of *France*.

" UPON the Advice we have had " of the Quarrel which has " happen'd between the Sieur .... or " the Sieurs .... on one part, and the " Sieurs.... on the other, of the Pro- " vince of .... and in virtue of the " Power given to us by *Meſſieurs* the " Mareſchals of *France*, by Commiſſion " bearing Date ..... We expreſly for- " bid them to demand Satisfaction of " one another by way of Duelling, di- " rectly or indirectly, under the Pe- " nalties expreſs'd in the King's laſt E- " dicts, and Declarations againſt Duels " and Rencounters; and we charge " them to appear before us in our Ca- " ſtle, in the time of .... Days, count- " ing from the Day wherein this Or- " der ſhall be ſignified to them by the " *Provoſt* Reſident of *ſuch a Place*, his

" *Lieutenant*,

" *Lieutenant*, *Exempt* or *Attendant*, who " ſhall immediately certifie us of their " Diligence, and ſhall bring back to us " the Original of this Preſent, and the " *Signification* at the Bottom of it. Gi- " ven at our Caſtle of.... this Month " and Year.

If the Order bears a *Citation* to appear before the Governour or the King's Lieutenant; the Gentleman in Commiſſion muſt give them Advice of it, and ſend them a Copy of the Prohibition.

The time ſet for their Appearance ſhould be regulated by the diſtance of Places.

Letter *of Information to the Governour of the Province, from the Gentleman in Commiſſion.*

MY LORD, or SIR, *If it be to the King's Lieutenant.*

" UPON the Advice which I have " had of a Quarrel that has hap- " pen'd betwixt *N.* and *N.* of *N*... on " ſuch a Subject, I have caus'd to " be ſignify'd to them a Prohibition of " proceeding to any Violence, to pre- " vent the unhappy Conſequences that

" might follow from it, I have gi-
" ven them a Citation to appear be-
" fore you in ſuch time, that their Dif-
" ference may be decided. I ſend
" you a Copy of the ſaid Prohibitions,
" with the *Verbal Proceſs* of the *Provoſt*
" of ſuch a Place, as they were ſignified
" to them.

If the Parties do not ſubmit to the Prohibitions duly ſignified, and that there is reaſon to apprehend, that notwithſtanding theſe Prohibitions, they will proceed to Violence, he ſhall ſend them a Guard; the Order for that may be thus conceived.

Order for ſending a Guard.

The Sieur N--- *Commiſſion'd*, &c.

[*It is to be remark'd, that by the ſame Order bearing a Prohibition of coming to Violence; a*

" UPON our being advertis'd that
" notwithſtanding the Prohibi-
" tions which we have caus'd to be
" ſignify'd to the Sieurs *N.* and *N.* to
" hinder their fighting, they are ſo
" incens'd againſt one another, that it

" is

" is to be fear'd, their Reſentment may " tranſport them to the laſt Extremi- " ties. We ordain the *Provoſt* ... that " at the Inſtant he receives this preſent " Order, he ſend them immediately " and without Delay, to the firſt *Exempts* " or *Attendants* which are near him, " to be with the ſaid Sieurs ---- and hin- " der them from coming to Violence, " and not to leave them till it be other- " wiſe order'd by the Governour or the " King's Lieutenant, or in their Ab- " ſence by *Meſſieurs* the Mareſchals of " *France*. Given at our Caſtle of ---- " the Day and Year.

Guard may likewiſe be ſent, whether the Governour or the King's Lieutenant be preſent or not, when there is Danger in deferring it. It is likewiſe to be remark'd that to Perſons of Quality, inſtead of a Guard, *an* Exempt *ought to be ſent.*

The Gentleman in Commiſſion having ſent this Order to appoint a Guard, he ought likewiſe to give Advice of it to the Governour, or to the King's Lieutenant of the Province, if they are preſent, or in their Abſence to *Meſſieurs* the Mareſchals of *France*; together with all that has paſs'd on the Quarrel: And if the Gentlemen in Commiſſion, or one of them cannot on good Conſiderations come to the Governour or the King's Lieutenant, they ſhall advertiſe them of it, that one or the other may let them know how they ſhould pro-

ceed in it, and whether thy ſhould ſummon the Parties before them, or ſtill continue their own Interpoſition to put an End to the Buſineſs by ſome Accommodation.

Letter of Advertiſement *to the Governour, or the King's Lieutenant, concerniug the Setting a Guard over the Gentlemen who have quarrel'd.*

My Lord,

MEſſieurs N... and N.. having "quarrel'd upon ſuch a matter, "I have caus'd to be ſignify'd to them "a Prohibition of Enterprizing any "thing againſt one another by way of "Duelling; and as I have been in- "form'd that this would not ſuffice to "hinder them from it, but that they "deſign to fall on one another where- "ever they meet, I have ſent a Guard "for each of them to be near their "Perſons till I could give you advice "of it, and I have ſummon'd them to "come before you on ſuch a day, to

"have

" have their Difference decided, I ſend
" you the two Orders which have been
" ſignify'd to them by the *Provoſt*
" reſident in ſuch a place, as you will
" ſee by his *verbal Proceſs* here annex'd,
" *&c.*

If there be any Inconvenience in referring them to the Governour or the King's Lieutenant, he ſhall give them advice of it by the ſame Diſpatch, and propoſe to them whether they will be pleas'd that he ſhoud continue his Interpoſition to reconcile them, that is to ſay, if the Parties conſent to it, for if they will be judg'd by the Governour, the Gentleman's Office ceaſes.

After the Gentleman in Commiſſion has caus'd Prohibitions to be ſignify'd and ſent a Guard to the Parties, if the Governour and the King's *Lieutenant are abſent*, he may be Judge of the Difference *in that caſe*.

Firſt, Either the Parties appear before him and conſent to refer themſelves to his Judgment.

Or *Secondly*, They will neither of them ſubmit to his Orders nor obey.

Or *Thirdly*, One of the Parties appears and will ſubmit to his Judgment and

the other fails and will not yield to it.

As to the Firſt Caſe, if both the Parties will ſubmit to his Deciſion, he ſhall oblige them to come before him on the appointed day, and ſhall hear them one after another, without Paſſion. And after having conſider'd the Cauſe, if the Affair be difficult and of importance, having call'd their common Friends to it, he ſhall draw up the terms of Reconciliation in Writing.

A Form of Reconciliation.

" WE *N. N.* appointed by Meſ-
" ſieurs the Mareſchals of
" *France* by Commiſſion bearing date --
" after having heard the Sieurs . . , on
" one Side, and the Sieurs . . . on the
" other by word of Mouth, having
" maturely deliberated upon all their
" Conteſtations with the Sieurs *N.* and
" *N.* common Friends to both Parties,
" whom we call'd for that End; and
" having examin'd all the Circumſtan-
" ces of it, we have decided, that as to
" what regards the Point of Honour

" Sieur

" Sieur ſuch a one ſhall do ſo and ſo
" with regard to Such a one; and that
" as to what concerns the point of In-
" tereſt which relates to the point of
" Honour, ſuch a one ſhall do ſo and ſo,
" (Note *that the Parties ought to make*
" *reciprocal Articles.*) We have next ex-
" horted them to forget what has paſs'd
" between them, after having made
" them embrace one another, and pro-
" miſed reciprocally never to demand
" any thing of one another by way of
" Duelling, directly or indirectly. Done
" at our Caſtle day and Year
" Signed

If after this Deciſion one of the Parties or both do not acquieſce in it, but deſire to be refer'd to Meſſieurs. the Mareſchals of *France*; in that Caſe the Gentleman in Commiſſion ſhall cauſe an Order to be ſignify'd to them to appear at ſuch a time (allowing them ſufficient delay) before Meſſieurs the Mareſchals of *France*, to whom he ſhall ſend both the Agreement and all the Orders which he has caus'd to be ſignify'd to the Parties to bring them to it. And he ſhall advertiſe them by an Expreſs of all that he has done, of the principal

principal Motives which he had to terminate the Agreement on ſuch and ſuch Conditions, and ſhall ſend the whole to the Senior Mareſchal of *France*, or to the Secretary of the Mareſchals when there is one Eſtabliſh'd. And this is as far as the Gentleman in Commiſſion ought to proceed, unleſs it happens that Meſſieurs the Mareſchals of *France* remit the Affair back again to him.

If both the Parties do not ſubmit to the two firſt Orders and Prohibitions, and do not make their Appearance, either they have a Lawful Excuſe for it, or they have not. In the firſt Caſe, if they deſire a farther Delay, that they may appear upon the Summons, it ought not to be refus'd them if it be Juſt.

But if they have no Excuſe, the Gentleman in Commiſſion ſhall give immediate Advice of it to the Mareſchals of *France*, to make them obey on pain of the Penalties enjoyn'd by the Eighth Article of the Edict of 1651, and by Article Sixteenth of the Regulations of *Meſſieurs* the Mareſchals of *France*.

ORDER.

ORDER.

The Sieur N---- Commiſſion'd by Meſſieurs the Mareſchals of France.

" ON the Account which has been
" tranſmitted to us of the *Verbal*
" *Proceſs* drawn up by the *Provoſt* of
" ---- of his Diligence in ſignifying
" our Prohibitions to the Sieurs *N.* and
" *N.*, and ſummoning them to ap-
" pear before us on ſuch a Day to be re-
" conciſ'd upon their Difference, nei-
" ther one nor the other having com-
" ply'd with the ſaid Order, the *Provoſt*
" of ſuch a place, that ſummons them
" for the ſecond time, or for the third
" (*if there are two preceeding Orders*) to
" appear before us on ſuch a Day,
" and ſhall ſignifie to them, that on
" Default of ſubmitting to our Order
" on the appointed Day, we ſhall
" cauſe them to be proceeded againſt
" by *Meſſieurs* the Mareſchals of *France*,
" according to the utmoſt Rigour ex-
" preſs'd in Article VIII. of the Edict
" of

" of 1651, and of Article XVI, of the " Regulations of *Meſſieurs* the Mareſ- " chals of *France*. And the ſaid *Pro-* " *voſt* ſhall certifie us of his Diligence " and return us his *Verbal Proceſs* well " atteſted. Given at our Caſtle of " ---this ---Day and Year--- ſign'd.

If one of the Parties made his Appearance, mention ſhould be made of it in the aboveſaid Order, and he only be ſummon'd who did not appear, which is the third Caſe before remark'd.

But if the Gentlemen continue in their Diſobedience, the following Order muſt be made.

ORDER.

The Sieur N. *Commiſſion'd*, &c.

" WHEREAS notwithſtanding " our Orders of ſuch and ſuch " a Day, with the *Verbal Proceſs* of the " *Provoſts* of *N*---- as they have been " ſignify'd to the Sieurs *N*-- *N*-- the " ſaid Sieurs continuing in their Diſ-

" obedience

" obedience. (*It would be well to remark if*
" *there is any aggravating Circumſtance,*
" *as if they have enterpris'd any thing con-*
" *trary to the Prohibitions, or have broke*
" *from their Guards.*) We command
" them to appear before Meſſieurs the
" Mareſchals of *France* in ſuch a time,
" that Proceſs may be made againſt
" them, as well for the Reconciliation
" of their Quarrel, as for the Puniſh-
" ment due to their Diſobedience, ac-
" cording to Article the VIII. of the
" Edict of 1651, and the XVI. of the
" Regulations of the ſaid Mareſchals:
" And the *Provoſt* of ſuch a Place, his
" *Lieutenant*, *Exempts* or *Attendants*,
" ſhall ſignifie the preſent Order to
" to them, or at the Place of their A-
" bode, and ſhall bring back to us their
" *Verbal Proceſs* to be immediately ſent
" to *Meſſieurs* the Mareſchals of *France*.
" Given at our Houſe of --- on --- Day
" and Year.

If there has been any Violation of the Guards, the *Archers*, *Verbal Proceſs* of it muſt be ſent with the Order join'd to it, and a Certificate from the Gentleman in Commiſſion, of the Day on which he made the Guard be plac'd, to which

For the Payment of the Guard, the Gentleman in Commiſſion muſt ſend his Order for placing the Guard

with his Certificate of the Day on which it was plac'd, to send the whole to the King's Attorney of the Mareschals Court, that he may fix the rate of their Par, to be rais'd on their Effects on whom they were plac'd.

which he must join a *Dispatch* to give Advice of the whole to *Messieurs* the Mareschals of *France*.

LETTER

To Messieurs *the Mareschals of* France, *to give them Advice of what is above said.*

My Lords,

"TO discharge the Commission "which you did me the Honour "to send me on such a Day and Year; "I have us'd all my Endeavours to "prevent and hinder the Consequen- "ces of a Quarrel, which has happen'd "between such and such a one, and "you will see by the Order here annex- "ed, by the *Verbal Process*, and the *Cer- "tificates*, that I have omitted nothing "to hinder them from fighting, and "to oblige them to appear before you "to be determin'd on their Difference: "But as all this Diligence has been "to no purpose by their Disobedience, "which if it should remain unpu-

nish'd

" niſh'd would give a great Scandal to
" all the Province, we have caus'd them
" to be ſummon'd to appear by ſuch
" a time before you, to be Judg'd as
" well on the ſaid Quarrels, as on the
" Puniſhment due to their Diſobedi-
" ence. This is what I thought my
" ſelf Oblig'd by the Duty of my Com-
" miſſion to give you advice of, that
" you may interpoſe your Authority to
" make them obey. Aſſuring you
" that I ſhall always continue to act
" with the ſame Dependance, and with
" the Reſpect due to you, from *&c.*

The ſaid Commiſſion'd Gentlemen ſhall give an Account every Month by a Letter adreſs'd to the Governour of the Province, of all the Quarrels which they have reconcil'd, and of thoſe which they could not reconcile, and which they have refer'd to the ſaid Governour, or in his Abſence to the King's Lieutenant.

And if it happens that any of the Commiſſion'd Gentlemen are abſent or ſick, they ſhall advertiſe him who is Commiſſion'd in the ſame Dioceſs with them, that he may take care of their Diſtrict.

And as his Majeſty has newly Commanded, by an Act of his Council, that

that the Mareſchals Provoſts of the Province ſhall not henceforward be paid, but on the Certificates of the Governour of the Province; the ſaid Commiſſion'd Gentlemen ſhall take care to employ them on all the Occaſions in which they ſhall have need of them, and they ſhall not grant them the ſaid Certificates of Service, which are neceſſary for their obtaining that of the ſaid Governour of the Province, if the ſaid *Provoſts* have not actually ſerv'd and done the Duty of their Charge on the occaſions that have offer'd.

The Governour's Letter

To the Commiſſion'd Gentleman, to accompany the Commiſſion of Meſſieurs *the Mareſchals of* France, *with his* Appendix.

SIR,

"YOU will ſee, by the Commiſſion "of *Meſſieurs.* the Mareſchals of "*France*, and by my *Appendix*, that "you

" you have been choſen to take care " of reconciling and putting a ſtop to " the Quarrels which may happen a- " mong the Gentlemen of your Dio- " ceſe; I deſire you to execute it pun- " ctually, conformably to the Inſtru- " ction which I ſend you, and to the " Edicts and Regulations of the " Mareſchals of *France*, which you " will find hereto annexed: and in " caſe your Affairs ſhould oblige you to " leave your Diſtrict, you ſhall give " Advice of it to the neareſt of the " Commiſſion'd Gentlemen, that " they may take care of it in your " Abſence and ſupply your Failure.

" I aſſure my ſelf that on this Oc- " caſion you will give Proofs to his Ma- " jeſty, of your Zeal for his Service, " in cauſing his Edicts to be punctu- " ally executed. To which I exhort " you, and to believe that I am, *&c.*

APPENDIX

Of the Governour of the Province to the Commission of the Mareschals of France.

[*The Name and Quality of the Governour of the Province must be set down, and afterwards.*]

" TO all who shall see these pre-
" sent Letters, Greeting. We
" having seen the Commission of
" the Mareschals of *France*, Sign'd
" . . . . . and lower . . . and Seal'd . . . .
" . . . by which, and for the Causes
" therein contain'd the said Mareschals
" appoint Monsieur *N.* in the Diocese
" of . . . to receive Information of the
" Quarrels which may happen among
" the Gentlemen or others of his Ma-
" jesties Subjects professing Arms; and
" after having receiv'd them, to send
" them expres Prohibitions of demand-
" ing Satisfaction of one another by
" way of Duelling, directly or indirect-
" ly, under the Penalties mention'd in
" the last Edicts, and even to order them
" a Guard to hinder the said Duelling:
" And in the Absence of the Mareschals
" of *France*, of us, and of the King's
" Lieutenants General of the Province,

" to

" to ſummon before him thoſe who
" have any Quarrels touching the
" Point of Honour, to hear them and
" to judge them with full Power, con-
" formably to his Majeſties Edicts and
" to the Regulations made by the ſaid
" Mareſchals the 22th of *Auguſt* 1653,
" upon the ſeveral Injuries and Satiſ-
" factions of Gentlemen; the ſaid Meſ-
" ſieurs Commanding all Provoſts,
" Sub-Bailiffs, Vice-Seneſchals, Crimi-
" nal Judges of the Short Robe, to
" obey him readily and faithfully, on
" Pain of being ſuſpended from their
" Employments, and depriv'd of their
" Salaries, as is more amply ſpecifi'd
" by the ſaid Commiſſion. We, deſiring
" to contribute with all our Power to-
" ward repreſſing the Diſorder of Duel-
" ling, have as far as lies in us, Com-
" miſſion'd, and do Commiſſion the
" ſaid Sieur *N.* in the Dioceſe of... to
" take and receive Informations of the
" Quarrels which may happen among
" the Gentlemen and others profeſſing
" Arms, and after having receiv'd
" them, to ſend them Prohibitions of
" requiring any thing from one an-
" other in the way of Duelling; and
" afterwards, in the abſence of the

" Mareſchals of *France*, of us, and of
" the Lieutenants for the King in the
" ſaid Province, to bring before him
" thoſe who have a Quarrel touching
" the Point of Honour, to hear
" and to judge, them with full Power,
" according to the King's Edicts, and
" the Regulations made by the ſaid
" Mareſchals on the 22th of *Auguſt*
" 1653. And to look to the Execution
" of our Order for hindring ſuch Per-
" ſons to bear Arms who are not of the
" Quality requir'd, or who have not
" a Permiſſion for it from us, or from
" the King's Lieutenants in our Ab-
" ſence. Enjoyning all Gentlemen
" and others Profeſſing Arms, to ac-
" knowledge the ſaid Sieur *N.*. in this
" Quality, and to obey him touching
" and concerning the above ſaid Caſes,
" on pain of the Puniſhments expreſs'd
" in the King's Edicts; commanding
" all *Provoſts*, *Bailiffs*, their *Lieute-*
" *nants*, *Exempts*, *Greffiers* and *Archers*
" punctually to Execute all the Orders
" of which the ſaid Sieur *N*... ſhall
" give, to hinder the Conſequences of
" thoſe Quarrels which happen in his
" Diſtrict; and to make all the re-
" quir'd and neceſſary Significations

" to

" to ſeize on thoſe who diſobey the
" King's Edicts, when they are order'd
" ſo to do by the ſaid Sieur *N*.. for the
" Execution of our ſaid Order, and of
" that againſt bearing Arms; and in
" general, to do all neceſſary Acts for
" the Execution of the ſaid Commiſ-
" ſion; which we command the Sene-
" ſchal or Bailiff of.. or his Lieutenant
" in the ſaid *Court* to regiſter,
" that they may have recourſe to it
" in Caſe of need. Given at..., the
" .... day and year.

INSTRUCTION

For the Captain of the Guards.

I.

HE ought to look on his Employment in a Chriſtian Spirit, and conſider upon this, that it is the chief Means which GOD will make uſe of for his Sanctification; and that to work out his Salvation, he ought likewiſe to labour for that of thoſe Perſons who are ſubjected to him. To this he ought to give all his Application, and not to content himſelf with preſcribing good Orders for his Company, but he muſt alſo make them be put in Execution; and an Acount be given to him from Week to Week, and even from Day to Day, on Occaſions where it may be neceſſary; for otherwiſe all Regulations ſerve only to the Condemnation of thoſe who make them, if they neglect to have them executed.

II.

II.

HE must not receive any Trooper who is not a Catholick, for any Conſideration whatſoever; and before he gives the *Bandoleer* to thoſe who are preſented to him, he muſt inform himſelf as well as he can of their Manners, that he may not receive any notoriouſly Vicious. But eſpecially he muſt never receive any one of thoſe who deſire to enter themſelves in the Troop only to eſcape Juſtice, and ſhun the Puniſhment of their Crimes. For this he ought to inform himſelf before he takes a new Trooper, whether there is any *Judgment* or *Decree* againſt him, in which Caſe he ſhall not receive him, unleſs it firſt appear that he has clear'd himſelf. And if he diſcovers that the ſaid Trooper has not told him the Truth, he ſhall immediately caſhier him. Neither ſhould he receive any of thoſe Knaves who only ſeek the Refuge of the Troop, that they may not be forc'd to pay their Creditors.

III.

HE ſhall not ſuffer any Swearers, or Blaſphemers, or any Perſons convicted of Debauchery with Women, or any who are given to Quarrelling or Fighting; ſo that thoſe who after their Reception are convicted of having any Commerce of Impurity, or of having fought a Duel, ſhall be Caſhier'd without Remiſſion; and as to Swearers and Drunkards, he ſhall chaſtiſe them with ſome Puniſhment for the firſt time (as retrenching ſome part of their Pay, which he ſhall beſtow on the Poor) but when he perceives they make a Habit of it, he ſhall caſhier them.

IV.

HE ſhall carefully take heed that every one live upon his Pay, and that they do no Violence either in executing their Orders, or at their Inns; and if any one is convicted of it, he ſhall immediately oblige him to make Reſtitution of what he has taken, and then he ſhall caſhier him.

V.

V.

IN the Favours which he may have Power to do for thoſe of his Company, he ſhall always prefer the moſt Virtuous.

VI.

HE ſhould particularly recommend to them to execute their Orders with an entire Fidelity, not yielding to the Prayers and Promiſes that may be made by any Perſon to defer, enlarge or diminiſh what is contain'd in the Orders of which they have the Execution. Above all, he ſhould charge them always to make exact and faithful *Verbal Proceſſes* of what has paſs'd in the Execution of their ſaid Orders without favouring any one; and if they are found Faulty on this Point, they ſhall be put in Priſon for ſome time, and then caſhier'd.

VII.

HE ſhall charge the *Exempts*, *Brigadiers*, and other Officers of the Troop, to

to cauſe the Sundays and Holy-days, and the Faſts commanded by the Church to be obſerv'd by thoſe who are under their Charge.

VIII.

HE ſhall take care that they go to *Confeſſion*, and to the *Communion* at *Eaſter*, and ſhall even have them exhorted to do it oftner, according to the Facility which the Place where they ſojourn, or their Employments may give them for it. He ſhall endeavour likewiſe to procure them Inſtructions and Inſtructors, whether by addreſſing himſelf for this to the *Grand Vicars* of the Places where they are, or to the *Curates*, or in their Abſence, to ſome Religious Order; that thoſe of his Troop may not only know what they ought to believe, but alſo what they ought to do, and what they ought to avoid. He ſhall procure the ſame Inſtruction for their Servants, and charge the Maſters not to take any that are Vicious, and to turn away thoſe who are found to be ſo.

IX.

IX.

HE ſhall reconcile Quarrels and Enmities among them, and not content himſelf with putting an end to them, but likewiſe endeavour to make a Reconciliation truly Chriſtian.

X.

In fine, he ſhall do them Juſtice in all things, not favouring one in prejudice of the other, but having reſpect Firſt to Virtue, Secondly to natural Talents, to Merit, to Service, and to their Seniority in the Troop.

XI.

HE ſhall take care that in his Abſence, the *Lieutenant*, the *Enſign*, the *Exempts*, and the *Brigadiers*, practiſe theſe Maxims and theſe Regulations with Exactneſs.

XII.

HE ſhall endeavour to have ſome truſty Perſon in the Troop to obſerve and

and advertiſe him faithfully if the Subaltern Officers acquit themſelves of their Duty.

RULES *for a Regiment of Foot:*

I.

THE *Colonel*, *Lieutenant Colonel*, or other Officer who commands the Regiment in their Abſence, ought not to make uſe of the Command he has over the Regiment, to draw any Advantages from the Places through which they paſs on a Rout, under pretence of the Right of a Commander, or for any other Conſideration whatſoever; nor to quarter in any other Places but what are mark'd out and determin'd by the King's Order; and ought ſtrictly to ſee that the Soldiers of the Regiment do not go out of the way on their Rout to pillage the adjacent Places.

II.

II.

LET him chaſtiſe, in an Exemplary manner, all thoſe who have thus gone out of the way during the March, and thoſe who have exacted any thing of their Landlords but what is determin'd for them by the King's Order, and let him put into the Hands of the *Intendant* of Juſtice for the Province thoſe who are found convicted of having robb'd and pillag'd, that he may cauſe Juſtice to be done for it.

III.

LET him never ſuffer any Women to be with the Regiment, under pretence of being Sutlers, or Waſhers, or Servants; and let him caſhier the *Serjeant*, *Corporal*, or *Soldier*, who would not part with or turn them off, when they have been duly advertis'd of it by their Officers.

IV.

LET him inform himſelf exactly, as ſoon as he comes to the place where the

the Regiment is quarter'd, if there are any Quarrels among the Subaltern Officers, and let him immediately reconcile them, declaring from the Governour of the Province to thoſe who fall again into theſe Faults, that he ſhall be oblig'd to inform him of them, and that he will infallibly break them if they do not alter their Conduct. Let him reconcile thoſe which are among the Soldiers of the Regiment, and let him puniſh, with all the Severity requir'd by the King's Orders, thoſe who have fought with one another.

V.

LET him not make any Agreement for the Regiment in one or more Places where he is in Garriſon. Let him exact nothing beyond what is imply'd in the King's Order, neither let him ſuffer any of the other Officers to do it for his Company in particular, on pain of making Reſtitution himſelf of what ſhall have been taken or exacted, in caſe he does not advertiſe the Governour of the Province of it.

VI.

VI.

LET him take care that the Officers follow the King's Regulations for the Duty and the Reſidence of the Captains, as they ſhall be preſcrib'd by the Orders which are ſent to the Regiment for that End. And that the Soldiers may not commit any Violence at their Landlords, and do not miſuſe them either by beating them, or hindring them from Attending their Work or their Buſineſs. Every one of the Captains are order'd to leave at leaſt one Subaltern Officer in each Company to anſwer in his own Name for the Diſorders which are done in it, and by Deduction and Retrenchment of his Allowance for Winter Quarters, if he has not taken care of it as ſoon as the Diſorder happen'd.

VII.

LET the ſame Commander give order that no Soldier go out of his Quarters without leave from his Officer, which may eaſily be done, whether the Regiment is Quarter'd in one place or

in

in ſeveral; ſince there is always an Officer who commands them. Let him alſo make the *Taptow* be beat every Night betwixt eight and nine a Clock, and let him make known to the Soldiers that thoſe who are found rambling about the Streets after the *Taptow* is beat, ſhall be Puniſh'd

VIII.

IF the Company is Diſtributed by ſmall Numbers into Divers Places, he ſhall give order that the Officer who Commands the Company go and inform himſelf from time to time of the Manner in which the Soldiers of his Company live, and whether they pay at their Landlords for the Proviſions they have there, that he may oblige them to do it if they have fail'd in it. In default of doing which he muſt anſwer for it in his own Name.

IX.

ON any Change of Quarters which happen by Order from the King, of the Lieutenants General, or of the Intendants of the Province, each Commander of the

the ſaid Quarters ſhall be oblig'd to write to the Governour of the Province, the Place where he is, the Strength and Condition of the ſaid Place, in what Diſtrict it is, and how far from ſome known and conſiderable Town; together with the Regulations which have been given him by the King, by the Governour, or by the Intendant, for the Subſiſtance and Maintenance of his Soldiers.

X.

EACH of the ſaid Commanders ſhall ſend every two Months an account of the Review of the Companies under his Command, and ſhall let him know if the Soldiers behave themſelves conformably to his Majeſties Orders, if there is no Diſorder in their Quarters, if there has happen'd no Murders, Duels, Aſſaſſinations or Violences, ſince the laſt news he ſent of them, and in Caſe any have happen'd, and that the Governour hear of it from other Hands than from the ſaid Commanders, they ſhall anſwer for it in their own Name.

XI.

IN fine let the ſaid Commander and the other Officers do in general all that they can to prevent any Diſorder, and let them follow exactly the King's Orders, not doing any thing contrary to them.

ORDER

For the Officers *appointed to ſee to the Execution of the Orders of Juſtice upon Raiſing the* Gabelle, *and to oppoſe any Tricking or Fraud.*

I.

THE Officer ſhall take care that the Brigadiers and Troopers who are under his Conduct do not lead a looſe and ſcandalous Life, that they do not Swear and Blaſpheme they Holy Name of *God*, and that they do not commit any Diſorder in the Places where

where they are ſent by the ſaid Officer to aſſiſt in the Executing the Orders of Juſtice on the *Gabelle* of the Province.

II.

HE ſhall take a moſt particular care to inform himſelf if the Brigadiers and Troopers pay exactly for all the Proviſions and Provender they take for themſelves and their Horſes, in the Places whither they are detach'd by him; and particularly in the Villages where they are Quarter'd, and where by the greatneſs of their Numbers they be Maſters: and in caſe he finds any of them have not paid all they have taken for Subſiſtance, in all the places where they ſojourn, or where they have paſs'd, he ſhall not fail to ſtop their Months Pay, to diſcharge out of it what is due to the Landlord who furniſh'd them, and in fine he ſhall ſtrictly ſee that the Troopers do not commit the leaſt Diſorders, it not being juſt or reaſonable that even for any Conſideration whatſoever he ſhould ſuffer the ſaid Troopers to oblige the Community where they are Quarter'd,

to alter the Rates of Proviſions for them, to exact any thing of the Community by way of gratification to get themſelves Exempted from being Quarter'd upon, or on pretence of free Quarters, or for good maintenance: the ſaid Officer being very ſtrictly oblig'd to take a moſt particular care of it, on pain of anſwering for it in his own Name, and of paying himſelf what has not been paid by the Troopers he Commands.

III.

HE ſhall likewiſe hinder the ſaid Troopers from making uſe of the Governour's Livery to aſſiſt in any Violence or to do Wrong or Diſpleaſure to any Perſon. He ſhall moſt expreſly forbid them to meddle directly or indirectly with any other affairs than thoſe of the Farm of the *Gabelle*, according to the particular Order and Inſtruction which ſhall be given them for it by him, that they may not extend their Commiſſion to things that do not belong to it, and that the Livery be not expos'd.

IV.

HE ſhall beſides particularly forbid them to concern themſelves in Accompanying any Bailiffs or Serjeants in the Execution of Judgments, Sentences or Decrees, which they may be Charg'd with by the *Court* of Juſtice, unleſs they have particular Orders for it; and in caſe the ſaid Troopers fail of Executing what is aboveſaid he ſhall chaſtiſe them, and advertiſe his Captain of it, that it may be taken care of by him.

V.

AS the intention of his Majeſty is that by the ſaid Detachment of the Troops the unlicens'd Selling of Salt, which was heretofore Cuſtomary in the Provinces, may be hinder'd, and that they ſee to the Execution of the Sentences of the Council of the *Courts* of *Aids*, and of the other Orders of Juſtice given by thoſe who are appointed to overlook that affair; the Governour ſhall expreſsly enjoyn the ſaid Officer to uſe his utmoſt care for Preventing the ſaid unlicens'd Selling of Salt, and for

this End to detach ſuch a Number of his Troopers as he ſhall judg fit, into the paſſages of Tranſport, according to the Advice and the Memoir which ſhall be ſent him by the *Farmer* General of the *Gabelle*, or by thoſe appointed by him, to apprehend and ſeize the unlicens'd Sellers of Salt, to be deliver'd afterwards into the hands of the Ordinary Judges Eſtabliſh'd by his Majeſty upon this matter, to be judg'd according to the rigour of the Ordinances and Regulations of the *Gabelle*; and likewiſe to ſee the Execution of the Decrees and Judgments which are made by his Majeſties Council and by the *Courts* of Aids on that Subject, and all others of that nature: with this order however always to make the laſt Decrees of his Majeſty's ſaid Council and the laſt Decrees of the ſaid *Courts* of Aids to be put in Execution, whenever they have not been interdicted by his Majeſty, and particularly thoſe which have been peremptorily given.

VI.

VI.

AND in caſe any Conteſt ſhould happen upon the laſt Decrees which may have been obtain'd at the Council, or at the Courts of *Aids* on the Affairs of the ſaid Farm of the *Gabelle*; and that the ſaid Officer foreſees ſome Perplexity in the Execution by the Contrariety of Decrees, he ſhall not fail to repair immediately to the *Intendant* of the ſaid Province wherever he is, to know how he ought to behave himſelf in the Affairs that may happen, of which he ſhall not fail alſo afterwards to inform the Governour of the Province, whoſe Orders he ſhall expect, and in the mean time he ſhall execute by Proviſion what the ſaid *Intendant* ſhall have preſcrib'd, it being above all things forbidden him to oppoſe by any Violence the Execution of any Decree, even tho' it ſhould be contrary to thoſe which himſelf has caus'd to be executed.

VII.

IN fine, he ſhall take care to make no ill uſe of his Livery, not to yield in any manner to the Farmers of the *Gabelle*, when they would exact any thing of him againſt the Order of Juſtice; and not to ſuffer the leaſt Violence to be committed under the Name and Authority of the Governour of the Province in all the Extent of his Government, particularly by the Guards under his Command, for which he ſhall be accountable to him in his own Perſon, Given at, *&c.*

For

For the Guards

Who are commanded to march to the Entrance of the Line of the Magazines upon the Road, by which ſeveral Companies of Foot are to paſs in or out to relieve thoſe who march out of the Garriſons of the Province, or who paſs by the ſaid Places where Magazines are kept, to go elſewhere as they are commanded by his Majeſty.

I.

THAT Officer of the Guards who ſhall be commanded to be at the Entrance of the Line which begins with - - - - ſhall oblige the Companies who enter into the Province by the ſaid Line, to muſter before him, in caſe there be no Commiſſary of War ſent by his Majeſty to make the ſaid Muſter, or to accompany the ſaid Troops.

And

And after having made an exact Review of the Officers and Soldiers present and effective, he shall give a Certificate of it to the Officer who commands the said Company, and shall take care to oblige the *Consuls* to furnish them their Allowance *in Specie*, conformably to what is express'd in the Order of the *Intendant* of the Province, of which a Copy must be given him to serve him for a Rule.

II.

HE shall send by a sure Hand on the same Day, or the Day after having made the Review to the *Consuls* of the four following *Estappes*, Certificates of the Review he has made, in which shall be exactly comprehended the number of Officers and Soldiers present and effective which have been muster'd, that they may furnish them their Allowance, as it is commonly appointed by the aboveſaid Order of the said *Intendant*; without augmenting or diminishing their Number.

III.

III.

IF it ſhould happen that any particular Inhabitants of the Province which the ſaid Companies go out of, before they go into another, ſhould follow them, to retrieve what may have been taken from them by the Soldiers in their March, he ſhall endeavour to make them reſtore it, after being certified as far as may, whether their Complaints are true or not; and in caſe the Soldiers or their Officers ſhould make a Difficulty of doing Juſtice to the Plaintiffs, he ſhall tell them to go forward and complain to the Governour of the Province, who ſhall oblige them to do Juſtice before the ſaid Companies go out of his Government.

IV.

AS it is almoſt certain that the Companies which are to take the ſame *Rout*, will not paſs but at ſome Diſtance of time from one another, the Guard that is at the Head of the Line muſt accompany them to the fourth *Eſtappe* of the ſaid Line, and from Day to Day take

take care to make them be receiv'd and lodg'd conformably to the King's Order and to that of the Governour of the Province. He muſt ſee that they be exactly ſupply'd with the Proviſions and Forage enjoyn'd by the Order of the ſaid *Intendant*, and likewiſe oblige them to pay the *Conſuls* of the ſaid City in proportion to the ſaid *Billets* which they have receiv'd from them, as they have been regulated by the ſaid Order.

V.

AND if it ſhould happen that the Officers or Commanders of the ſaid Companies make any Difficulty of paying what is determin'd by the above-ſaid Order, or that they commit any Diſorder whether in the Town-Houſe Market Places, or at their Landlords in thoſe Parts where they are lodg'd, the ſaid Officer ſhall draw up his Verbal Proceſs of it, and ſend it immediately to the Governour of the Province, that it may be taken care of as ſhall be found reaſonable.

VI.

VI.

IF the ſaid Officer doth not find one of his Companions at the fourth *Eſtappe*, whither he has Orders to go to conduct the aboveſaid Company out of the Province; he ſhall ſend to the *Conſuls* of the remaining *Eſtappe* within the Bounds of that Province, the State of the Review of the ſaid Company, that they may be advertiz'd of it; after which he ſhall return to the Entrance of the Line, till the Companies contain'd in his Regiſter are paſs'd or repaſs'd.

VII.

THE ſaid Officer ſhall ſend every Week to the Secretary of the Governour of the Province an account of the Muſters which he has taken of the Companies, of the Strength and Condition of the Soldiers, if they are able Men, and he ſhall inform him of what has paſs'd in the Paſſage of the ſaid Companies that the Governour may be inform'd of it by him. Given at ..., *&c.*

For

For the Conſuls.

I.

THEY ſhall hinder any Perſon convicted of a Crime from ſettling in the City, and in caſe there are any ſuch, he ſhall ſee to the Execution of the Decrees of Juſtice which have been given againſt them.

II.

They ſhall take care to make the Sundays and Holy-days be obſerv'd in their City, and to hinder the Shops from being open'd on thoſe Days, and in caſe there are any Perſons who refuſe to obey, they ſhall make Information be given of their Treſpaſs, that they may be criminally proſecuted at Law.

III.

III.

THEY ſhall oblige thoſe of the pretended Reform'd Religion to take off their Hats when the Sacrament is carried to the Sick, and in caſe of Contravention they ſhall give Information of it, and immediately proſecute the Guilty whether for the Matter above-nam'd, or any Irreverence or injurious Words which they may ſpeak againſt the Ceremonies of the Church.

IV.

THEY ſhall take care to hinder thoſe of the pretended Reform'd Religion from doing any violence to ſuch as are converted; and ſhall oppoſe all Menaces and ill treatment which they would give to thoſe who are on the point of abjuring their Religion, and if it ſhould happen to be any of the chief of the ſaid pretended Reform'd Religion who countenance it, they ſhall immediately give notice of it to the Governour of the Province, that he may Support them with his Authority. And that thoſe things which reſpect the

the Glory of *God* and his Service may be done in the City with the greater facility, they ſhall likewiſe carefully ſee to the Execution of the Eccleſiaſtical Ordinances of the Archbiſhops and Biſhops; and when they cannot make them be Executed by their own Authority they ſhall Advertiſe him of it, that he may uſe his power in ſuch a caſe.

V.

BESIDES the opening of Shops and Trardeſmens working on Sundays or Holy-days, which they are to hinder, they ſhall likewiſe take care that there be no labouring in the Fields, no driving of Carts, and that no Commodities be publickly expos'd to Sale.

VI.

ABOVE all they ſhall take care that no new Impoſitions be made without expreſs Orders from his Majeſty, and that the Publick Money be Employ'd, to thoſe Ends for which it is deſign'd without ſuffering it to be otherwiſe diverted.

VII.

VII.

THEY ought to be very Severe in Suppreſſing ſcandalous Places, and in Puniſhing Perſons of an ill Life.

VIII.

AS in all good and well govern'd Cities, it is cuſtomary to nominate a ſufficient Number of Perſons of Probity to aſſiſt them in the Functions of their Charge, they ſhall chuſe ſuch Perſons as they judge to have the moſt Probity, and whom they think moſt inclin'd for the Good of the Community, that by this means they may all together re-eſtabliſh good Orders in the City, by reforming all the Abuſes which they know to be Prejudicial to the Publick Good, as well againſt Bakers, Butchers, Huckſters and Artiſans, as againſt other Perſons ſubjected to their Government.

IX.

LET the ſaid Conſuls chuſe ſuch Procurators of Hoſpitals, as are Zealous for the Service of GOD, who ſhall take care that the Hoſpitaler Monks and Nuns perform reciprocally the Articles ſpecify'd in the Contracts of Eſtabliſhment, that are confirm'd by the General Council of the Cities, requiring them to give a Yearly Account of their Adminiſtration to the Auditors nominated by the Committee.

X.

LET them be careful to remedy the Diſorders which are committed in the night by thoſe who ramble about the Streets, forbidding any one to walk about the Streets at that time, after the *Taptow* is beat, at a certain hour that ſhall be fix'd; after which they ſhall cauſe all thoſe to be Puniſh'd, who are found there without a Flambeau, Lanthorn or other Light.

XI.

XI.

LET them be careful to Establish for a Guard of the City Gates faithful and honest *Porters*, who may hinder Ramblers, Rogues and Vagabonds from coming into it. Let them forbid them to give Cards to play there on Sundays and Holidays during Divine Service, and in case of Contravening, let them take care to Punish them severely. Let them likewise hinder any one from playing in the Markets and Publick places on the said Sundays and Holydays in the time of Divine Service.

XII.

AND as upon the Festivals of those Saints which the several Trades have taken for their Patrons, Debauches are committed which give great Scandal to the Publick, and tend to the great Dishonour of *God*, contrary to the true End of the Institution of Festivals, they are expresly commanded to hinder such Debauches and Scandals.

XIII.

THEY ſhall carefully ſee to the Execution of the King's Ordinance againſt the Captains of the Youth, and ſhall hinder them from chuſing any more. And in caſe the Youth of the ſaid City ſhould contravene, they ought to be ſeverely Puniſh'd.

XIV.

WHEN the Levying of the Taille has been adjudg'd, they ſhall hinder the Overplus requiſite to make up the twenty-pence *per Livre*, from being impos'd, but let it remain for the advantage of the Publick.

XV.

WHEN the Troops paſs thro' or ſojourn in the City, they ſhall order their Quarters more exactly than their Predeceſſors have hitherto done; ſo that the Troopers may not remain in the Streets great part of the Night, as it has often happen'd, and that there may be no Diſorders betwixt them and the Inhabitants.

XVI.

XVI.

THEY ſhall take care likewiſe not to burden the Poor in quartering the Soldiers, but to diſtribute them to every one with Equality, ſo that each may have his Share of the Inconvenience in his Turn, excepting thoſe who are exempted by their Character, or by their Office; and they ſhall carefully look to the Regiſtring of the Billets which they give.

XVII.

ABOVE all things, they ſhall cauſe the Blaſphemers of the Holy Name of GOD, to be puniſhed according to the Rigour of the Ordinances.

XVIII.

AND in fine, they ſhall take care in general to remedy all the Faults and Abuſes which they know to be already eſtabliſh'd, or to be daily gaining ground in the City; and ſhall oppoſe them with all their Authority. Given —, &c.

For the Commissioner who is sent to the Synods of the Reform'd Religion.

I.

THE Commissioner shall come to ... on the Day assign'd, and he shall give those who compose the Synod to understand, that as it is the King's Intention, that his Subjects of the pretended Reform'd Religion should live in Peace and Quietness conformably to the Edicts which have been granted them, so he does not intend that they should attempt to make any Innovation; but that they should submit with respect to the Orders which shall be given them from his Majesty.

II.

IT is his Majesty's Desire, that he should see that the Synod last but eight Days, not suffering it after the said time is pass'd, to remain assembled without having a particular Permission for it from his Majesty, or from the Governour of the Province.

III.

III.

NO Perſon of the Province can be ſent nor have Entrance to the ſaid Synod who is not actually of the Conſiſtory of the Place which has deputed him, and who does not actually reſide in the ſaid Place; and in caſe any one comes thither on pretence of giving an Account there of ſome Commiſſion, he cannot remain in the Synod to have any Vote there.

IV.

HE cannot hold any Conferences but in the Synods, and during their Seſſion, according to the Decree of the Council of State of the Fifteenth of *December*, 1660. and the General Act of Regulation made the Fifth of *October*, 1663.

V.

HE muſt not ſuffer any Propoſition to be made contrary to his Majeſties Service, nor any Doctrine or Maxim to be eſtabliſh'd but in conformity to

what has been allow'd to thoſe of the Reform'd Religion, in conſequence of their Confeſſion of Faith.

VI.

FOR this end he muſt regulate with thoſe of the Reform'd Religion, the time of holding their Synods, and Conferences at different Hours, that he may be preſent at all the Aſſemblies that are made, not ſuffering any to be held but in his Preſence.

VII.

IF it ſhould happen that any Propoſition be made there, contrary to the Edicts and Declarations of his Majeſty, to the Acts of his Council, and to this preſent Inſtruction, he ſhall forbid them in the King's Name to go any farther, and in caſe they do not yield to him, he ſhall draw up his Verbal Proceſs of it, in which he ſhall mention thoſe Perſons that were Authors of the Diſobedience, that they may be reſponſible for it in their own Names.

VIII.

VIII.

HE muſt not ſuffer them to have any Communication from Province to Province; and let him make known to the Synod that his Majeſty expects that the Prohibitions made by the Commiſſion ſent by him to preſide in the Synod ſhould be ſubmitted to, and in caſe of refuſal, that he has Orders to make the Moderator, the Aſſiſtant, and others who compoſe the Table reſponſible for it.

IX.

HE muſt take care that the Acts made *October* the 5th 1663, for the Regulation of the Synods, be read in his Preſence, that the Execution of them may be conform'd to in what concerns General Matters.

X.

HE ſhall take care that the Synod do not order any Place to be ſerv'd by Miniſters not belonging to it; but that they aſſign to each of the ſaid Miniſters

ſters the Place of his Reſidence, where he may perform his Functions in Conformity to the Edicts, not ſuffering him to go preach in other Places, as it is enjoyn'd by the Act of Regulation.

XI.

HE ſhall draw up a Verbal Proceſs of all that paſſes in the ſaid Synod, he ſhall bring with him a Copy of all the Deliberations which have been taken here; and in fine he ſhall do all that is neceſſary to imprint in them a reſpectful Obedience to all the Orders they ſhall receive from the King, or from the Commanders for his Majeſty in the ſaid Province. Given - - -, *&c.*

ME-

MEMOIRS

Concerning the

GOVERNMENT

OF HIS

HOUSE.

MEMOIRS

Concerning the things which he desir'd should be observ'd in his Family, and about his Estate, both with Respect to Religious, and to Temporal Affairs.

I.

TO take care that all my *Domesticks* live Religiously: not to receive any into my House who lead a scandalous Life; and to turn out those whom there is no hopes of amending.

II.

To observe an exact Justice towards my *Domesticks*, paying them regularly what is due to them, and recompensing them according to their Services.

III.

III.

To take care to have them *Catechis'd* by my *Chaplains* once a Week, and to have them exactly instructed in the Law of God, being mindful to have those taught in private, who are of too dull a Capacity to profit by publick Instructions.

IV.

To make them be present at *Divine Service* every Day, but indispensibly on *Sundays* and *Holy-days*: and if it can be, to send them in Companies to the Parish Church, appointing each *Sunday* one of the most Pious to lead those who are to go thither; as also to make them observe exactly all the Fasts of the Church, excepting those who are known not to be oblig'd to it on the account of their Infirmities.

V.

To provide that besides their Instruction in the general Things which they ought to know, they be particularly instructed

inſtructed in the Obligations of their Station.

VI.

To make them be preſent every Day at the Prayers and the Examination of Conſcience, even whilſt they are on a Journey, and if they are lodg'd very far from one another, to make Prayers be ſaid at the Principal Lodging, where thoſe who lie neareſt may be preſent, and to have them likewiſe at the Place appointed for the Stables, that the Livery-Men may be preſent at them.

VII.

When they are Sick, to make them be aſſiſted Bodily and Spiritually with all poſſible Care.

VIII.

TO hinder all Enmities and Quarrels amongſt them, and to pacifie them with great Care. And that Jealouſie may not bring Hatred among them, to conſider and advance them, not by Favour

your, but in Proportion to their Virtue and their Services.

IX.

To make the Pages, and Footmen lie in ſeparate Beds; and to have, if it can be, ſome Diſcreet Perſon to lie in the Pages Chamber.

X.

To take as much Care as is poſſible, when any Foot-men are put to Trades, that it be with Religious Perſons.

XI.

NOT to be content with giving good Orders, but to watch over their Execution, or Non-Execution; to enter into the particular Examination of this with Care, and to have often an Account given me by thoſe who are ſet over the *Domeſticks*, of the Behaviour of thoſe who are under them.

XII.

XII.

BEFORE the taking any *Domeſticks* this Order muſt be obſerv'd; *firſt*, to beg them from God, during ſome Time more or leſs according to the Importance of their Employments. *Secondly*, to enquire of their Manners, not ſlightly but throughly. *Thirdly*, to let them know the Rules of the Houſe before they enter, with their particular Obligations, and give them Leiſure to think of them.

XIII.

NEVER to keep any Man in my Family who has fought a Duel, who has been convicted of Impurity, of Blaſphemy, of Violence, or of Theft, or given to Drunkenneſs.

XIV.

TO To think of employing the *Domeſticks*, the greateſt part of the Day, that they may be kept from Idleneſs, which is the Mother of all Vices.

XV.

TO make them go to Confeſſion, and Communicate at *Eaſter*, and exhort them to render themſelves Worthy by a truly Chriſtian Life to come oftner to the Sacraments.

XVI.

TO pay my Debts exactly, and eſpecially Tradeſmen and Day-Labourers, who are ruined with waiting long. In order to this, the Affairs of my Houſe muſt be kept in ſo good a State, by retrenching not only what ſerves to Luxury and Vanity, but even all Superfluity, that I may pay them every Month; remembring theſe Words of St. *Bernard*, *The Poor and our Creditors cry after us, that which you expend belongs to us, from us you ſnatch with Cruelty all that you vainly employ in things Superfluous.*

XVII.

TO look over my Affairs with my Steward at leaſt once a Week.

XVIII.

XVIII.

TO be preſent at my Council as much as I can, for fear thoſe who compoſe it ſhould, out of too much Zeal for my Intereſt, do Injuſtice to any one.

XIX.

TO take care that my Intendants, my Stewards, the Farmers of my Rents, and the Perſons who have the Care of my Eſtate, do not vex and oppreſs thoſe who are under them; eſpecially the Poor and my Debtors, by holding them to the utmoſt Rigour; but to charge them to require what is due with Charity and Juſtice, and not to make Uſe of the Right of *Committimus* for little Sums, or againſt poor People.

XX.

I muſt from Time to Time order my Lands to be viſited, and an exact Account to be given me by faithful Perſons of the Spiritual and Temporal

State of thoſe who are in them; the Capacity of the Rectors, and of their Curates, their Piety, and the Care they take in inſtructing their Pariſh, that ſo if there be any Diſorder in their Manners, or that they are Negligent or Incapable, Information may be given of it to the Biſhop or to his Vicar.

XXI.

THE State and Ruine of Churches muſt likewiſe be obſerved; whether they have any Ornaments, Pixes, Chalices, and wherewith to maintain the Prieſts decently, that we may advertize thoſe of it who are oblig'd to contribute to it, and even proſecute them, that they may be compell'd to it by Law; or that the Lord of the Mannor may do it himſelf in the Places where he poſſeſſes the Impropriations.

XX.

If there be any Turbulent *Huguenots* who have done things contrary to the Publick Edicts, we muſt hinder them, and take in Hand the Proceſſes which

are

are begun againſt them to that Purpoſe.

XXIII.

TO take Care that there be good Magiſtrates in my Lands, make them be diligently examin'd, that I may be aſſur'd of their Capacity, chuſing always the beſt Men, and being morally certain of this after an exact and not ſuperficial Perquiſition of their Manners, without having any reſpect to Recommendations.

XXIV.

NEVER to ſell any Offices, for beſides that the Exerciſe of Juſtice cannot be eſteem'd at a Price; when once the ſelling of Places is introduc'd, the Conſideration of Merit or of Capacity is entirely baniſh'd.

XXV.

TO chaſtiſe them when thy commit Injuſtice, or are wanting in their Duty, and to diſpoſſeſs them when I foreſee that they will not be amended.

XXVI.

TO be careful that the Farmers do not exact what is Unlawful; and that Captains, Keepers of my Caſtles, and other Officers, do not grieve and oppreſs thoſe who are under them, and that they do not lay the Taxes on the Poor to eaſe themſelves.

XXVII.

TO take care that the Taxes be equally proportioned, and to write about it to the *Intendants* and others, whoſe Buſineſs it is, that Pariſhes as well as particular Perſons may not be too much Burdened.

XXVIII.

TO ſend through all my Lands the King's Edicts againſt Blaſphemy and Swearing, and to make them be punctually obſerv'd by having the Tranſgreſſors of them chaſtis'd.

XXIX.

XXIX.

TO proſecute Crimes at my own Expence where their is no Plaintiff. This is a ſtrict Duty, and it muſt not be neglected for any Cauſe whatſoever.

XXX.

TO make the Sundays and Holy-days be obſerved, by hindering all Servile Works, making the Tavern Doors to be ſhut, at leaſt during the Divine Service, and having Fairs and Markets transferred to other Days than thoſe above-nam'd.

XXXI.

TO have looſe Women chaſtis'd and driven out, and to ſuppreſs Mountebank Stages and Publick Gaming Houſes.

XXXII.

TO procure Miſſionaries from Time to Time for thoſe Places which have need of them.

XXXIII.

IN thoſe Places where the Nomination of a Rector belongs to me, to be careful always to put in the moſt Worthy, without Acceptation of Perſons, or Conſideration of any Requeſt, Looking on my ſelf, in this Right, as charg'd with the Salvation of all the Souls in that Pariſh, for which I am to anſwer to GOD, on the good or ill beſtowing of the Benefice. But if it does not depend on me, I muſt write to the Biſhop or to the Patron, to deſire him in general to provide it with a good *Paſtor*.

XXXIV.

TO endeavour gently to engage the Paſtors, before or after their Induction, to paſs ſome time in the *Seminaries*.

XXXV.

NOT to content my ſelf with giving good Orders, but to be careful of having them Executed, and apply my ſelf Seriouſly to it.

XXXVI.

XXXVI.

TO have inſtructions drawn up of the Duties of the Officers in my Lands, giving each of them a Copy; and ſending Perſons from time to time to know their Behaviour.

XXXVII.

TO inform my ſelf exactly if there is any thing belonging to the Church uſurp'd by my Predeceſſors of which I am in poſſeſſion; and in caſe it be ſo, to make Reſtitution of the Fund, and all the Arrears which have been unduly poſſeſt.

ORDERS

ORDERS

For the Council during my Abſence.

AS I know they examine all Affairs in a Spirit of true Judges, I have nothing to recommend to them thereupon, but ſhall only obſerve to them in particular that which follows.

I.

TO take care always to judge on affairs by the right of the thing, and not by my Intereſt or Authority.

II.

ALWAYS readily to accept any good Overtures of Accommodation; and in doubtful Caſes to incline rather to others than to me, eſpecially when they are poor People.

III.

III.

SEVERELY to Chaſtiſe any Evil Proceedings of the Officers of my Lands.

IV.

TO grant reaſonable Abatement to ruin'd Tenants, upon due Examination of their Cauſe.

V.

TO be extreamly Shy in granting *Interventions*, and in permitting the Farmers to make uſe of the *Committimus* againſt Perſons at a diſtance, or in Affairs of little conſequence.

VI.

ZEALOUSLY to take the part and the Cauſe in hand of the Oppreſt.

VII.

VII.

ABOVE all things to avoid enterprizing on the Rights of the Church, and readily to favour them when they are clear, or even if they are but doubtful.

VIII.

NOT to take advantage of Prescriptions againſt any one and eſpecially againſt the Church, when the Right is well grounded and Evident.

IX.

CAREFULLY to Examine thoſe who preſent themſelves for Offices, their Probity, Life, and Manners, and their Capacity, not only by a bare Information, but likewiſe by aſſured Teſtimonies; and in caſe of Competitors, to give always the Preference to Merit without regard to Recommendations.

X.

X.

TO diſpatch with the greateſt Speedyneſs poſſible thoſe who come, and eſpecially the moſt diſtant.

XI.

THEY ſhall alſo take the care to ſend me every Fortnight the Reſults of the Council. Written at *Paris* the ....: day of.

Inſtructions for the Stewards and Officers of my Lands.

AS I have reſolv'd to give all the Offices of Judicature in my Lands *gratis*, I deſire my Officers to Exerciſe them with ſo great Exactneſs that there may be nothing to cenſure either in their Conduct or in their Manners; and they ought to look on themſelves not only as Officers Eſtabliſh'd to adminiſter Juſtice impartially without

without acception of Perſons, but likewiſe as Men choſen and appointed to watch that nothing paſs in my Lands which is contrary to the Glory of *God* or to good Manners. Let them in fine be perſwaded that I charge their Conſciences with all the Duties which are affix'd to the Quality of a Superior Lord of a Land.

I.

I ordain them as Officers of Juſtice carefully to obſerve the Ordinances for ſanctifying Sundays and Holy-days.

II.

NOT to ſuffer any Dancing or Publick Gaming, or going into Taverns during Divine Service.

III.

TO obſerve alſo with great Care the Ordinances which are made for the Abridgment of Law-Suits.

IV.

IV.

TO keep actual Reſidence in the Places where they are oblig'd to render Juſtice, and never to fail being there on the uſual Days.

V.

TO inform themſelves diligently of Crimes and Defaults, both in the Accuſation and Defence.

VI.

TO diſpatch ſuccinctly Criminal Cauſes, preferably to other Buſineſs.

VII.

TO be likewiſe very Diligent in making good and faithful Inventories of the Poſſeſſions of *Minors*, and to provide them with Truſtees and Guardians who are manifeſtly Reſponſible, and Perſons of known Probity.

VIII.

VIII.

TO be always inclin'd to protect the Poor and the Weak, againſt the Rich and the Powerful.

IX.

SEVERELY to puniſh Blaſphemers according to the Laws.

XI.

NOT to have any Enmities, and to take Pains to reconcile thoſe who have contracted any gainſt one another.

XII.

TO be exceeding careful that the Farmers and Perſons employ'd in my Affairs enterpriſe nothing to the prejudice of the Church; and if they diſcover any Uſurpation which had formerly been made on Eccleſiaſtical Rights or Poſſeſſions, immediately to inform me of it, without conniving at or putting it off from one to another.

XII.

XI.

NEVER to give Sentence in my Favour in doubtful Caſes, without firſt making known to me or my Council the Reaſons of their Doubt, and to clear very plainly the Juſtice of thoſe Affairs which are under my Name.

XII.

TO take care to examine and ſearch into the Cauſes of the Abatements which ſhall be at any time ask'd by the Farmers and Under-Farmers of my Lands, to inform my Council of them.

XIII.

TO give Information to my ſaid Council of the Reparations which are neceſſary to prevent Houſes from falling to ruine.

XIV.

NOT to ſuffer my Name to be made uſe of to prejudice any Perſon.

XV.

AND in quality of Perſons appointed to watch over all that reſpects my particular Obligations, I deſire them to take care;

XVI.

TO inform me of thoſe things which they cannot do of themſelves, and which they think may be done by me, whether to avert any Evil or to procure any Good.

XVII.

To inform me if the Rectors and Curates are faithful in diſcharging the Obligations of their Miniſtry.

XVIII.

IF thoſe who manage my Affairs are given to drinking, if they have any Part or Intereſts in my Farms, and if they do any Wrong either to me, or to thoſe under my Juriſdiction.

XIX.

XIX.

IF there are any Quarrels or Enmities, that cannot be pacified but by my Authority.

General Rules *which I will have obſerv'd in my Houſe.*

ALL my Domeſticks are to know that I will not ſuffer any Swearing, Blaſphemy, Impiety, Jeſting on Sacred Things, or any Impurity in my Houſe.

I forbid them, upon Pain of being turn'd away, all Ill Houſes, Drunkenneſs, going to Plays, gaming at Cards or Dice, reading Romances and ill Books, Quarrels either within or without the Houſe, Duels and protecting or ſecuring in my Houſe any Malefactor.

I will have all my Domeſticks preſent at Divine Service every Sunday, and Holy-day, without fail under any Pretence whatſoever; that every one

confeſs and communicate at *Eaſter* in the Pariſh, and that they ſtrictly obſerve the *Lent* and other Faſts of the Church.

I exhort them all to employ Sundays and the Holy Feſtivals in being preſent at the Divine Offices in the Pariſh, at Sermons, Catechizing, and other Pious Works, and to frequent the Holy Sacrament.

All ſhall be at Prayers at the Chapel in the Morning, and at the Brief Inſtruction which will be made there, as alſo at Prayers in the Evening, and on Saturdays at Catechizing; and in order to this, all ſhall return home before Six a Clock at Night in Winter, and Eight in Summer, and ſhall not go out in the Morning till after Prayers are over, except thoſe who are oblig'd to go to the Markets.

The Porters ſhall ſhut the Gates at Six a Clock in Winter, and ſhall give the Keys to the Keeper of the Palace at Ten, which they ſhall take again when it is Day, and one of them ſhall always be at the Gate. In the Summer they ſhall ſhut it at Eight at Night, and give up the Keys at Eleven. If any one lies abroad, except thoſe who are married,

married, he ſhall be turn'd off without Pardon.

THE Servants who belong to any of my Gentlemen or other Domeſticks ſhall obſerve theſe Regulations, otherwiſe they ſhall not be kept.

Be it known to all my Domeſticks that if they commit any Inſolencies or Injuries abroad they ſhall find no Protection, and Juſtice ſhall be done to thoſe who come to complain.

The Pages, the Footmen, the Coachmen, and the Grooms, for whom particular Rules are drawn up, ſhall punctually obſerve them.

And that all may be certain that I will have thoſe Orders obſerv'd, the Rules ſhall be read in Publick on the firſt day of every Month after Evening Prayer.

Rules for the Pages.

THEY ſhall riſe from *Eaſter* to *All Saints-day* at Six a Clock, and from all *Saints* to *Eaſter* at half an hour after Six.

They ſhall dreſs themſelves with Modeſty, Diligence and Recollection, that they may be early in the Chapel to hear the Beginning of the Inſtruction, which will be made there before Prayers, to which they ſhall hearken with great Reverence, Silence and Attention, as well on Working-days as Holy-days, and no one ſhall fail of being preſent, unleſs by ſome lawful Impediment or expreſs Leave.

Divine Service being ended they ſhall go to Breakfaſt, after which they ſhall exerciſe themſelves in Fencing, and three by three alternately they ſhall go to the Academy.

As for the remaining time till Dinner, they ſhall employ it in Reading, or in Studying the Mathematicks.

After Dinner they ſhall have two hours for Recreation, they ſhall abſtain from Playing at Cards, from Dice, from reading Romances, from Injurious and Indecent Words, from Quarrelling and Swearing.

They ſhall not go abroad without leave, they ſhall not go to Plays, Balls, Taverns, or to the Tennis Court, and muſt not go to Play out of the Houſe.

The Afternoons Recreation being ended

ended, they ſhall employ themſelves in Reading, Writing, and in the Mathematicks.

On Solemn Feſtivals they ſhall be preſent at High-Maſs, and at Veſpers; after Supper they ſhall recreate themſelves till Prayer-time, and they ſhall commonly be in Bed at Ten a Clock.

I forbid them to go out of the Palace into the City, without their Governours leave, and without being attended by one of their Footmen, whom he ſhall name; even tho they are going to ſee their Father, Relations *&c.*

And if the ſaid Footman is examin'd where the Page has been, and does not tell the Truth, he ſhall be immediately turn'd away as ſoon as the Truth is known, and the Page Chaſtis'd.

They ſhall not be allow'd to Dine or Sup abroad, without having leave from their Governour.

For the Stewards.

I Will have my Stewards, as well as the Comptrollers of my Houſe be preſent at the Exerciſes of Piety, as the

Divine Service, the Exhortation, and the Catechizing; to be at Evening Prayers, and to make all the Servants be there who are under their Care.

Let them advertiſe thoſe who act contrary to my Orders, that if they do not obey they ſhall be turn'd out, the Wages being paid that is due to them,

Let them take a particular care that there be given to every one what is ſuitable to him, conformably to the appointed State of my Houſe-keeping, and that the whole be good and fit to be receiv'd, otherwiſe I ſhall lay the blame on them when any complaint is made of it.

Let all the Officers of my Houſhold know, that thoſe who go away for any notorious Fault, ſhall have no Gratification, but only what is preciſely due to them.

ORDER

ORDER

Which my Gentlman of the Horſe *ſhall make my* Footmen *obſerve.*

MY Gentleman of the Horſe muſt have an Eye over them, and be exact in Chaſtiſing them when they commit any Faults I will not have them go out of the Houſe unleſs they have leave, and that it be known where they go.

They ſhall return by Seven a Clock at fartheſt, and Care muſt be taken that none of them lye abroad; one ſhall go every Night into the Chambers to ſee if they are all there.

I will have always two of them in my Antichamber.

If any of them are Thieves, Drunkards, Blaſphemers, or Haunters of ill Houſes, they ſhall be turn'd away without Pardon.

They ſhall be order'd to follow my Coach, becauſe they get out of the way all day, ſo that there is never any

but

but two or three of them with me; and my Gentleman of the Horſe ſhall charge the firſt of them to give him an Account of thoſe who fail to attend me.

They muſt have them taught to read, and to write in the Morning, and make them be at Prayers.

My Gentleman of the Horſe ſhall forbid the Porters, on pain of being turn'd away, not to open the Gate at Night for any one of what Condition ſoever, after a Eleven a clock, unleſs it were for ſick Perſons, or for my Affairs; and he ſhall order likewiſe that in the Day time there ſhould be always one of them at leaſt at the Gate.

And that no Footman ſhall take any Money in Gift from any Perſon whatſoever, on pain of being turn'd away.

My Gentlemen of the Horſe ſhall alſo take care to have them go every Evening to Prayers in the Chapel, and to the Morning Prayer, before which he ſhall not give them leave to go out.

When there are *Inſtructions* made in the Chapel, they ſhall be oblig'd to be preſent.

When any new Footmen are taken, they ſhall be ſhew'd theſe Rules, that they may not pretend Ignorance of them.

RULES

RULES *for the* Coach-men, Poſtilions, *and* Groom.

THERE ſhall be given to each of them a Form of Prayer, which they ſhall uſe in Private every Morning.

They muſt be exhorted to hear Prayers every Day, but care muſt be taken that they do ſo without fail every Sunday and Holy-day, in the Chapel or in the Pariſh; of which my Gentleman of the Horſe ſhall take the care.

They ſhall riſe early in the Morning to look after their Horſes, that they may be preſent at the Prayers which are ſaid every Morning in the Chapel; and at Evening Prayer, and the Catechizing when there is any.

They ſhall be made to go to Confeſſion, and to Communicate at *Eaſter*.

Let them be advertis'd alſo to be at home every Evening at Six in Winter, and at Eight in Summer, and never to lie abroad, unleſs thoſe who are married.

Let

Let them know that if they haunt ill Houſes, if they are Drunkards or Swearers, they ſhall be turn'd out without Pardon.

I will have the *Comptroller* of the Stables to ſee whether they obſerve theſe Rules, and in caſe they do not, he ſhall inform my Gentleman of the Horſe of it.

Care ſhall be taken to have thoſe inſtructed in particular, who do not ſufficiently know the Duties of a Chriſtian, and Endeavours ſhall be uſed to diſpoſe them to communicate on the great Holy-days.

My Gentleman of the Horſe ſhall be careful to employ them in ſome Work all the Day, that they may ſhun Idleneſs.

HIS

HIS
Laſt *WILL*
AND
TESTAMENT.

THE PREFACE TO THE *French* Edition.

ALL *Persons of Virtue, who have seen the Prince of* Conti's *Will, have found it so full of Piety, that it was thought for the Publick good to expose it to the view of all the World, that not only the* Great, *but even Private Persons might profit*

profit by ſo Illuſtrious an Example. The Uſe which he would have his Eſtate put to after his Death, as he had done during his Life, for making Reparation to the People who who had Suffer'd in the Violence of the Civil War, *is ſo ſolid a Proof of the Stedfaſtneſs and inviolable Fidelity which all the King's Subjects ought to have for his Service, that it would be a kind of Prevarication to Suppreſs this Piece: ſo that tho in rendering it Publick we leave marks to Poſterity of the Faults of this Great Prince, the continual and moſt ſevere Penitence which he exercis'd for*

ten

ten Years before his Death, and that laſt Satisfaction which he ordain'd by his Will *to be made, ſo fully repairs it, that 'tis difficult to judge whether* France *would have been more Edify'd by a Life of thirty Seven Years led in an even uninterrupted Innocence, than it ought to be by the Courage and the Reſolution which this Prince has ſhewn in his voluntary Humiliation.*

HIS
Laſt WILL
AND
TESTAMENT.

THis Day being the 24th of *May* 1664. *I Armand de Bourbon Prince of Conti*, being at *Paris* in my Houſe, Sound in Body and Mind, and not being willing to be ſurpriz'd by Death without having made my Laſt Will, I make this preſent Teſtament.

Firſt, after having recommended my Soul to the Holy Trinity, through the infinite Merits of JESUS CHRIST, our Lord, and by the Interceſſion of his Holy Mother, and all Saints, I declare that I am in the Communion of the Holy Catholick and Apoſtolick Church, out of which

there is no Salvation. I deſire that my Body may be buried in the place where my *Wife* ſhall appoint, and I poſitively forbid to make any *Funeral Ceremonies* or Expences, beyond what ſhall be abſolutely neceſſary; whatever is more being entirely diſtant from the Spirit of Chriſtianity, and Expences of that Nature being a Superfluity of which the Poor is robb'd; with which I charge the Conſciences of my *Executors*.

I will that they proceed immediately to the Execution of my *Matrimonial Contract* relating to my *Wife*, and to the Payment of my other Debts; and that they may be the more ſpeedily acquitted, I entreat my *Executors* to ſell ſo much of my Lands as will anſwer them, and to look on this Obligation as a matter of Conſcience.

I will that they pay to all my *Domeſticks* the *Wages* and *Penſions* which ſhall be found due to them at the time of my Deceaſe, even the Year in which my Deceaſe ſhall happen, tho' it ſhould not be ended.

I appoint for each of my Footmen four hundred Livres, to put them to a Trade, and as much to my Chamber-boy.

I am deeply griev'd for having been ſo Unhappy, as to be engag'd in my Youth into a War againſt my Duty, during which I permitted, commanded, and authoriſed innumerable Violences and Diſorders: And tho the King has had the Goodneſs to forget this Fault, I am ſtill notwithſtanding before GOD, indebted for the whole to the Communities and particular Perſons who ſuffer'd during that time, whether in *Guienne*, *Xaintonge*, *Berry*, *la Marche*, *Champagne*, or in the Neighbourhood of *Dampvilliers*: Therefore I have made Reſtitution of ſome Sums in *Guienne* and in *Berry*, of which the Sieur *Jaſſe*, my Treaſurer, has a particular Knowledge; and I have moſt earneſtly wiſh'd that I could ſell all my Eſtate to make a fuller Satisfaction, but having ſubmitted in this to many moſt learned and moſt pious Prelates and Doctors, they judg'd that I ought not to reduce my ſelf to a Private Life, but that I ought to ſerve GOD in my Station; in which notwithſtanding I have retrench'd as much as I could all the Expences of my Houſe, that I might make Reſtitution during my Life, from what I could ſpare every Year of my Revenues.

And I charge my *Heirs* hereafter nam'd to do the ſame, till all the Damages which I have caus'd be entirely repair'd, according to the Memorials which ſhall be found in the Hands of the Sieur *Jaſſe*, or among my Papers. To this end I entreat the Executors of my Will, and the Tutrix of my Children, to reduce and moderate as much as is poſſible the Expences of my ſaid Children, that they may continue every Year to make the foreſaid Reſtitutions, according to the ſaid Memorials.

And if it happen that my ſaid Heirs and their Deſcendants have other Means of ſubſiſting decently, whether by the King's Bounty, or otherwiſe, I will and ordain that they ſell all the Eſtate which they have by Succeſſion to me, and that they diſtribute the Price of it in the Provinces and Places which have ſuffer'd by the foreſaid Wars, according to the Order contain'd in the ſaid Memorials, unleſs thoſe Places or Perſons have already had ſufficient Reparation made them by me or by others.

But if my Children ſhould deceaſe without Children, ſo that my Line is extinct, I order in like manner that my ſaid Eſtate be ſold, and entirely employ'd

ploy'd in the ſaid Reſtitutions, my Collateral Heirs being otherwiſe ſufficiently provided.

I deſire that the Memorials which ſhall be found Written or Sign'd by my hand, of Matters on which I doubted whether I was oblidg'd in Conſcience to make Reſtitution, or otherwiſe, be carefully examin'd to the rigour. And this I beg of my Executors.

Or if it ſhall be found by Memorials Written or Sign'd with my hand, that I have verified and acknowledged my ſelf oblig'd to any Reſtitution, or other Satisfaction, I deſire that they may be executed as if every thing contain'd in them were expreſsly ordain'd by this preſent Will.

I recommend to my Wife the good Education of my Children, and I will that the ſaid Children who ſhall be living at my Deceaſe be my Heirs, to ſhare among them all my Poſſeſſions according to the Cuſtoms of the Place where they are Seated; but always with the Burdens above-mention'd.

I know that all Guardianſhips are *Dative* in this Kingdom, and particularly within the Juriſdiction of the Parliament of *Paris*, but I know likewiſe

wiſe that their Juſtice has always had reſpect to the Nominations which Fathers have made of thoſe whom they thought capable of Managing their Childrens Affairs with Affection; and therefore I beg *Meſſieurs* of the Parliament, and *Meſſieurs* my Relations, that if my Deceaſe happen before that of my Wife, they may pleaſe that ſhe be and remain Tutrix of our Children during their Minority.

I beg of my Wife, of Madam the Dutcheſs of *Longueville* my Siſter, and Monſieur *de Lamoignon* firſt Preſident of the Parliament of *Paris* to be Executors of this Will: To this End I will that from the Day of my Deceaſe they be poſſeſt of all my Eſtate till the entire Execution of it. And I nominate and chuſe the Sieur *Jaſſe* my Treaſurer to attend the ſaid Execution under their Orders; begging my Wife to employ him in my Children's Affairs, having experienc'd him to be a Man of Probity, and of an uncommon Fidelity.

And having ſeveral times read over this Will, I perſiſt to Will the things as they are here contain'd in two Entire Pages, and in the third which is almoſt full, Written and Sign'd with my own

hand at the foot of each Page, at *Paris*, *May* the 24th. 1664.

Sign'd

Armand de Bourbon.

The Order which I deſire may be kept in the Reſtitutions which I am oblig'd to make in Guienne, Xaingtonge, la Marche, Berry, Champagne, *and* Dampvilliers, &c.

IN the firſt place the Oppreſſions and Damages which were done by my Orders or by my Trops, ought to be preferably repair'd, as being my own Act.

In the Second place, I am wholly anſwerable for all the Evils which the general Diſorders of the War have caus'd, tho they were done without my partaking in them, but this after I have made Satisfaction for the firſt.

I owe no Reparation to thoſe who were of our Party, unleſs they can make it appear that I ſought them and drew them in: and even in that caſe it would be juſt firſt to make Reſtitution to the Innocent, who had no ſhare in my Faults, before any thing can be given to others who were our Accomplices.

That Diſtributive Juſtice may be obſerv'd, I deſire that my Reſtitutions be made in ſuch manner that they may be every where diffus'd, ſo that among many which have Suffer'd, it may not happen that ſome be Satisfied, and others have nothing.

But as I have have not Eſtate enough to make Reſtitution at the ſame time to all the Communities, and Private Perſons which have ſuffer'd, I deſire them to begin with thoſe Places whoſe Ruines have been greateſt and moſt Publick, as the Cities which were Beſieg'd and Pillag'd, or which ſuffer'd by Fire, or were conſiderably demoliſh'd.

After this I will that every year they take a whole Diſtrict, beginning with that which is the Pooreſt, and that the Fund they have be Diſtributed at a

penny

penny in the Pound, among the Communities and particular Perſons of that Diſtrict who have ſuffer'd; making Reſtitution to ſome more, to others leſs, according as their Loſſes have been greater, or leſs, with all poſſible Juſtice and Equality.

Nevertheleſs Reſtitution may be made a little more largely to thoſe Communities and Particular Perſons, whom they ſhall find to be more neceſſitous and under the moſt preſſing wants.

Thoſe who ſhall be Employ'd to diſtribute the Funds of my Reſtitution, may chuſe in a Pariſh a certain Number of thoſe who have been moſt oppreſt, and are found to be the pooreſt, and pay their Taxes for them to free them from the Perſecution of the *Serjeants*, taking the moſt ſecret ways for this; and leaving to others who are better provided to diſpoſe themſelves of that little which will come to their ſhare at a penny the Pound.

And as in keeping this Order Reſtitution cannot be made to every one of all that they have loſt, they muſt go back again after having gone through all the Diſtricts, and begin the

ſame

ſame round again till they have made full Satisfaction: unleſs that caſe happen in which I have appointed all my Poſſeſſions to be ſold, that the whole Price of them may be Employ'd in the ſaid Reſtitutions; for in that Caſe it muſt be diſtributed at the ſame time in all the Provinces, and through all the Diſtricts, to ſome more, to ſome leſs, reſpect being had to their Loſſes, and to their Poverty; and Care muſt be taken that the Fund which is appointed for each Diſtrict be diſtributed to all the Communities and all the particular Perſons within the Bounds of it, according to the Order, and the Rules contain'd in the preſent Memorial.

Signed

Armand de Bourbon.

A Memorial

of things which I deſire may be examind and cleard by the Executors of my Will in Caſe they find it has not been done before my Death.

I Acknowledge my ſelf oblig'd in Conſcience to pay, for the Diſcharges of the Community of *Pezenas* the Tax of the Lands held in *Soccage* which I poſſeſs at the *Grange*, according to the Sentence which ſhall intervene upon the Nature of the Holding; and I deſire that all that the Community has paid of the Tax which the ſaid Lands held in *Soccage* ought to bear, according to the ſaid Sentence which ſhall intervene in the Court of *Aydes* at *Montpellier* where the Cauſe is depending, may be reſtor'd to the ſaid Community, reckoning from the day of the Acquiſition of thoſe Lands by my Predeceſſors without alledging Preſcription in my favour, which ought not to have place in the

Inward

inward Court of Conſcience for a Lord againſt his Vaſſals, who in all probability had not the liberty that was neceſſary to make them venture on doing theſe things which might have hinder'd the ſaid Preſcription.

The Widow and the Heirs of *Dubac* Judge of *Baignols* pretend that I have wrong'd them, by refuſing my Conſent for many years to thoſe who would have treated about that Office, which I acknowledge to have done during ſome time in favour of him who was *Viguier* at that time: I deſire that the thing may be examin'd and Judg'd in Conſcience by able Doctors, who are not lax in their Principles, and that accordingly it be repair'd.

I deſire that it may be examin'd whether I am Oblidg'd to make Reſtitution of an exceſſive Expence which was made at *Baignols*, when I went thither the firſt time in the year 1653.

In caſe the Sovereign Court of Judicature at *Rhodes* is not ſuppreſt, that of *Villa Franca* pretends that I ought to make Reſtitution to it of the Sum of thirty thouſand Livres, making part of the Supply granted to the King, for the Suppreſſion of the ſaid Court of Judicature

Judicature at *Rhodes*; this Affair muſt likewiſe be examin'd, and if I am oblig'd to make Reſtitution, I entreat my Executors to do it for the Diſcharge of my Conſcience.

If at the time of my Deceaſe my Lord the Biſhop of *Alet* is ſtill alive, I deſire my Executors to conſult him on the points of Conſcience which reſpect the Execution of the ſaid *Memorials*, and of all others that I may hereafter leave; and if he is Dead, I beg them to chuſe the ableſt among the Doctors, and ſuch as have the Reputation of following the Stricteſt Maxims. Written at *Paris* this 18th of *May* 1664.

Signed

Armand de Bourbon.

And below is written,

THere is moreover a Merchant of *Thoulouſe* call'd *Rougieri*, from whom, in the year 1651, five hundred Crowns were taken at *Montrond*, when

I was there in the beginning of the *Civil Wars*; Reſtitution muſt be made of this to him if it is not done before my Deceaſe.

Signed

Armand de Bourbon.

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A TREATISE OF Plays and Shews.

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A TREATISE OF Plays and Shews.

THE common Criticiſm of Plays is founded on an Application of the Poetick Rules to thoſe particular Works of which it intends to diſcover the Beauties or Defects. It conſiders the Choice of the Subject, whether it be Hiſtorical, Fabulous, or a Mixture of both; It conſiders the Beginning, the Progreſs and the *Cataſtrophe*, if the Paſſions are deſcrib'd with Delicacy, or with Force and Vehemence, according to their Nature, or to their Degree; if the Characters and Manners of Nations, of Ages, of Conditions, of Sexes, and of Perſons are preſerv'd; if the Action, Time, and Place, are conform'd to thoſe Rules which the Poets have

preſcrib'd themſelves, that the Attention of the Audience being not divided they may be the more ſuſceptible of that Pleaſure or Inſtruction which is intended to be given them; if the Verſification is fine and correct; if the Words by their Turn, by their Juſtneſs, by their Sound, by their Gravity, by their Sweetneſs, by their Richneſs and their Magnificence, by their Pleaſingneſs, by their Languiſhment, or by their Vivacity contribute to the Exactneſs of the Picture which the Thoughts they expreſs are to raiſe in the Mind, or to that Emotion of the Heart which is to be excited by the Sentiments they repreſent. According as theſe things are found or are wanting in the Compoſition of a Dramatick Poem it is receiv'd with Applauſe or with Contempt.

The Criticiſm which I now undertake is not of this Nature, it leaves to Poeſy all her Juriſdiction, but it is likewiſe much Superiour to her; it has a Right to correct even what is conformable to the moſt ſtrict and ſevere Laws of that Art. As it is guided by the Religion of Jesus Christ, it follows infallible Rules, and provided that it applies them with Juſtneſs and Fidelity

lity it cannot be deceiv'd in Judgment.

I do not write here for thoſe who not believing the Chriſtian Religion, tho they outwardly profeſs it, are only to be look'd on as Baptiz'd Heathens, who diſavow by their Impiety and Irreligion, the Offer which their Parents have made of them to the Church, and retract the moſt Solemn Promiſes of their Baptiſm. Their profound and miſerable Blindneſs makes them reject with Contempt the moſt certain Truths of Chriſtianity; and as theſe are the Principles and Foundations of this Diſcourſe, they will be unhappy enough not to receive any Fruit from it.

'Tis only deſign'd then for thoſe Chriſtians who partake in ſome manner of the *Goſpel*, acknowledging its *Myſteries* becauſe thoſe do not make them uneaſy; but not acknowledging its *Maxims* (at leaſt not in their Practice) becauſe theſe condemn their Life and Libertiniſm; as they reſolve to abandon themſelves to the Deſires of their Heart, they corrupt the moſt Solid Truths, they ſeek to find that Innocent which they will not ceaſe to do, they obſcure their Minds by a voluntary Darkneſs, that they may fol-

low that Cuſtom without Remorſe which they will not overcome; and the Fear they are in of diſcovering ſuch Truths as would hinder them from ſinning at Eaſe, makes them continue in Common Errors without ever examining whether they are Errors or not. They are beſides fortified in them becauſe they ſee them Authoriz'd by the Example or the Approbation of many Perſons who have either a pretended or a very ignorant Piety, and who accommodate the *Maxims* of the *Goſpel* to the Remiſneſs of their Manners, inſtead of forming as they ought their Manners on the Truths of the *Goſpel.*

As theſe Perſons cannot deny the Principles of our Religion, 'tis to them I particularly addreſs this Work; I hope to prove to them that Plays in the ſtate they are in at this time are not an innocent Diverſion as they imagine, and that a Chriſtian is oblig'd to look on them as *Evil.* Provided one will be Sincere one will eaſily be convinc'd of this, if we examine the Nature of Plays, their Origine, their Circumſtances, and their Effects; and if we inform our ſelves of the Univerſal Tradition of the Church on this Subject,

by

by the Sentiments of the Fathers who have ſpoken of it, and by thoſe of the Church aſſembled in a great Number of *Councils*. This ſeems to me the beſt and ſureſt way to find out the Truth, and this Order the moſt natural and the moſt regular that I can obſerve.

The General Idea that may be form'd of a Play, that is to ſay, of a Dramatick Poem, is nothing elſe but a Natural Repreſentation of an Action, or rather of an Event, in its Subſtance and in its Circumſtances. 'Tis a real Painting, the Words paint the Thoughts, and the Acting paints Actions and Things; and if this Definition may be apply'd in ſome manner to Hiſtory and Fable, a Dramatick Poem is in this different from them, that beſides that they only furniſh it with Matter, it makes us ſee things as *Preſent*, which Hiſtory and Fable recounts to us as *paſt*, and that it repreſents them in a lively, animated, and as it were perſonal manner, whereas Hiſtory and Fable only relate them in a manner Lifeleſs and without Action. By Hiſtory we recal things paſt to us, and by Dramatick Poetry, Things do as it were make us go back to them.

In this General Idea it is neither Good, nor Evil, it is ſuſceptible of all ſorts of Subjects, and of all ſorts of Circumſtances; and whilſt it remains in this Indetermination (which has no Being but in the Mind of Man, and in Books which treat of the Poetick Art) it is neither worthy of Blame nor of Praiſe. Nor is it in this veiw that I intend to examine Plays, the Diſcourſe I have undertaken belongs to Morality, and not to Metaphyſicks, I ſhall ſpeak of Plays as they are Acted, and not at all as they are not Acted. For this it is neceſſary to come to a more particular Deſcription, and after having ſpoke of what is common to all Plays, and which compoſes as it were their *Genius*, we muſt conſider what is peculiar to each *Species*, and diſcourſe on its Nature, and Origine, on its Circumſtances and Effects as I have propos'd to my ſelf.

The particular Species of Dramatick Poetry, are *Tragedy*, *Tragi-comedy*, and *Comedy*. This laſt has again its Subdiviſions; if it repreſents Perſons of an Ordinary Rank, it retains ſimply the Name of *Comedy*, and if the Subject of it is the Adventures of Shepherds and

and Shepherdeſſes, it is call'd *Paſtoral*. I leave the Derivation of their Names to thoſe who have treated of Poeſy; they who have occaſion to be inform'd of it, may find it in *Julius Cæſar Scaliger*. But the *Nature* of it may be known by the Idea which Men have affix'd to it; for that which is underſtood by the word *Comedy*, is nothing elſe but the Repreſentation of a Gay and agreeable Adventure, between Perſons of an Ordinary Rank. By the term *Tragedy* is underſtood the Serious Repreſentation of a *Fatal* Action, and Conſiderable by the real Imitation of the Misfortunes of ſome Perſons of great Quality or of great Merit, and that of *Tragi-comedy* ſignifies the Repreſentation of an Adventure in which the Principal Perſons are threatned mith ſome great Misfortunes, from which they are deliver'd in the End by a happy Event.

For * *Tragi-comedy*, it was unknown to the *Grecians*, 'tis to the *Romans* and to thoſe who follow'd them, that both the Invention and the Progreſs of it muſt be attributed.

That which we in England call Tragi-comedy is another Species, or rather a Compound of two, and has been no where in

We are Ignorant of the Origine of *Tragedy*; It is only known that 'twas the Poet *Theſpis* who begun to put it in a more

Uſe but among us.

more regular Order; tho the manner in which his Actors disfigur'd their Faces to ſerve them inſtead of Maſques, of which they had not yet the Invention, ſhews us that the *Age*, the *Poets*, and the Spectators were very Ruſtick.

As to *Comedy*, *Scaliger* gives an ample Account of its Origine in the firſt Book of his *Poeticks*, and we there ſee that it begun by the Debauchery of young People.

Juventus ergo vacui temporis otio atque licentia noctis abuſa, ſecura imperiorum vel heri, vel patroni, vel parentum, per pagos (nondum enim in urbes convenerant) diſcurrere: legimus enim apud Livium comeſſationes, qui mos cum ipſo nomine ſimul ad nos deductus eſt, unde hi luſus quos vicatim exercerent, παρὰ τὸ κῶμα τὰς κώμας, apte Comœdium dixere.

" The idle Youth making an ill uſe " of their Leiſure and nightly Liberties, " when they were got free from the " Government of their Maſters, Guar- " dians, or Parents, uſed to rake about " the Villages (for they had not yet " met in Cities.) *Livy* makes mention " of theſe Riotous Sports, which be- " ing firſt play'd in Streets and Pub- " lick Ways, were from the *Greek De- " rivation* call'd *Comedies*, *Pa-*

Paſtorals begun by the Amours of Shepherds and Shepherdeſſes, of which we have an Account in the ſame *Scaliger*, in a manner not very decent; 'Tis certain that the Satyrs which play a part in them almoſt neceſſary, do not contribute to render them more Modeſt. *Taſſo*, who is Author of the fineſt and moſt curious Paſtoral that ever was, did not think he could diſpenſe with himſelf from introducing a *Satyr* in his *Aminta*, making on this occaſion a kind of Duty of his Immodeſty.

If we conſider *Comedy* in its Progreſs, and in its Perfection, either as to the Matter and Circumſtances of it, or as to its Effects, is it not true that it almoſt always treats of Subjects either Indecent, or accompanied with Scandalous Intrigues? Are not even the Expreſſions of it obſcene or at leaſt immodeſt? Can theſe Truths be deny'd of the beſt *Comedies* of *Ariſtophanes*, and of thoſe of *Plautus* and *Terence*?

Do not the *Italians*, who are the beſt Comedians in the world, ſtuff their Pieces with ſuch things? are the *French* Farces fill'd with any thing elſe? and even in our days do we not ſee the ſame Faults in ſome of the neweſt Comedies?

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Do not the *Spaniards* add in them the Application of Sacred things to ridiculous Cuſtoms? and if the Comedies which have been Acted in *France* for the laſt thirty years are exempt from theſe Vices, do they not deſerve the ſame Blame with our Tragedies and Tragi-comedies by their manner of treating our Paſſions?

What Effects can theſe Expreſſions accompained with a lively Repreſentation produce, but to corrupt the Imagination, to fill the Memory, and afterwards to glide into the Underſtanding, into the Will, and at laſt into the Manners?

There will be many Perſons here ready to aſſert that they have never receiv'd any ill Impreſſion from Comedy; But I maintain either that they are very few in Number, or that they are not ſincere, or that they have not reflected enough on themſelves to perceive it, or elſe that the only Reaſon why Comedy has not corrupted their Manners, is becauſe it found them already corrupted, and that they had left it nothing to do in this Matter.

There is nothing in the Nature of Tragedy or of Tragi-comedy that can make

make us disapprove them; and it is even apparent that the Design of the first Tragick Poets was good, that they aim'd at instructing the People in a manner that was capable of Striking them more than a bare Exposition of the things they desired to insinuate could have done. Tragedy consider'd thus, seems no more condemnable than Emblems, than the Parables of the *Hebrews*, or the Hieroglyphicks of the *Egyptians*; the Tragedies indeed of the first Poets are entirely Moral, and full of Sentences; and if some of them are contrary to Truth, that must be imputed to the Morality of the Heathens, and not to their Tragedy which represents as vertuous what pass'd for vertuous at that time tho it had the common Vice of all the Heathen Virtues. The Ancients then being desirous to instruct the People, and the Manner of their Worship admitting only of Sacrifices and Ceremonies without any Exposition or Interpretation of their Religion, which had no certain Dogma's; they assembled the People in open Places (for they had yet no *Theatres*, which even were not invented till after they had for some time made use

uſe of Carts that the Actors might be ſeen at the greater diſtance) and they inſpir'd into them by the means of Spectacles, the Sentiments they intended to give them, thinking with reaſon that they were more ſuſceptible of a ſtrong Impreſſion by the Repreſentation of a conſiderable Perſon, than by all the Inſtructions they could have receiv'd in a more ſimple and leſs lively manner. Moſt of the Tragedies of *Sophocles* and *Euripides*, are of this Nature; and if the following Ages had not mingled more Corruption in their choice of the Subject, and in their manner of treating it, we could not well condemn Tragedies in the Heathens, tho they were always extreamly blameable in Chriſtians, whoſe Vocation is ſo Holy and of ſuch Dignity, that as the Fathers tell us, Prophane Spectacles were always prohibited them.

But beſides this, it is moſt certain that 'tis unreaſonable to pretend to juſtifie thoſe of our time by the Example of the Ancients, nothing being more unlike than they are. Love is now the Paſſion that muſt be chiefly treated of, and how fine ſoever a Dramatick Piece may be, if Love is not deſcrib'd

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in it with Delicacy, Tenderneſs, and Paſſion, it would have no other Succeſs but that of Diſguſting the Spectators, and ruining the Players. The different Beauties of Plays conſiſt now in the ſeveral ways of Treating Love, whether it is made ſubſervient to ſome other Paſſion, or repreſented as the Predominant Paſſion of the Heart. 'Tis true that *Heinſius's* Tragedy of *Herod* is an accompliſh'd Piece, and that there is no Love in it; but it is likewiſe certain that the Repreſentation of it would be very tireſome: For it muſt be own'd that the Corruption of Man ſince the Fall, is ſuch, that thoſe things which inſtruct him find nothing in him that favours their Entrance into his Heart, they ſeem to him dry and inſipid, whereas he prevents and as it were runs to meet thoſe which ſooth his Paſſions and favour his Deſires: 'Tis no longer then but in the Books which treat of that Art that Inſtruction is the End of a Dramatick Poem; this is not now true either in the Intention of the *Poet* or in that of the Spectator; a deſire of Pleaſing is what the firſt Propoſes, and the ſecond is drawn by the Pleaſure of Seeing Paſſions like his own

own repreſented: for our Self-Love is ſo delicate, that we delight to have the Pictures of our Paſſions as well as thoſe of our Perſons; and it is even ſo incomprehenſible that by a ſtrange turn it often makes thoſe Pictures become our Models, makes Plays, in painting the Paſſions of another, affect our Souls in ſuch a manner that they give birth to our own, that they nouriſh them when produc'd, that they poliſh and enflame them, that they inſpire them with Delicacy, awaken them when they are aſleep, and that revive them even when they are extinguiſh'd. 'Tis true that Plays do not produce theſe Effects in all ſorts of Perſons, but it is likewiſe true that they do in a great Number, that they may do it in all, and that indeed they muſt produce them moſt commonly, conſidering the Power which a lively Repreſentation joyn'd with paſſionate Expreſſions naturally has over the Mind of Man. He is daily mov'd by the Eloquence of Orators, much more muſt he be ſo by the Repreſentation of Players, who add to this all that can aſſiſt them in that Deſign, their Declamation, their Port, their Geſtures and their Dreſs. their Women neglect nothing

nothing to appear handſome, in which they often ſucceed, and if ſome of them are not ſo, that is not the fault of the Play, nothing being more contrary to the Deſign of it, ſince ſhe here bears the Character of a Perſon who is the Object of a violent Paſſion, which a Comedian without Beauty does but ill repreſent. But that which is moſt deplorable is, that tho the Poets are Maſters of the Paſſions they deſcribe, they are not ſo of thoſe which they have rais'd by this means; they are aſſur'd of putting an end to thoſe of their Heroes and Heroines with the fifth Act, and that the Players will ſay nothing but what is in their Part, becauſe their Memory alone is engag'd in it. But a Heart affected by this Repreſentation, cannot be bounded thus, it does not act by Rules, when it finds it ſelf attracted by its Object, it abandons it ſelf to all the Extent of its Inclination, and often after having reſolv'd not to carry a Paſſion farther than the Heroes of a Play, it finds it ſelf very far from its Account; the Mind accuſtomed to entertain it ſelf with all the ways of deſcribing Gallantry, being full of nothing but agreeable and ſurprizing Adven-

tures, tender, delicate and passionate Verses make the Heart, which engages in all these Sentiments, no longer capable of any Reserve; but tho' those Effects, which I dare not bring in View, should not follow, is not that Idolatry which the Heart of Man commits in a violent Passion, and a most dreadful Evil? is it not in some Sense the greatest Sin that can be committed? The Creature in this Case drives God from the Heart of Man to reign there in his stead, there to receive Sacrifices and Adorations, to regulate its Motion, its Conduct and its Interests, and to perform there all the Acts of a Sovereign, which belong only to God, whose Will it is to reign in the Heart by Love, which is the End and Accomplishment of all the Christian Law. Do we not see Love treated in this so impious a manner in the best *Tragedies* and *Tragi-Comedies* of our Time? Is it not in this Sentiment, that *Alcime* dying by his own Hand, says to *Lydia*,

You gave Command to Vanquish, and I Vanquish'd,
You gave Command to Live, and I have Liv'd;

Your

Your Rigour now requires of me my Life,
Blindly my Hand has given it to your wiſh.
Happy and ſatisfied in all my Suffexings,
To have even to my Tomb obey'd your Will.

Does not *Rodriguez* ſpeak in the ſame manner to *Chimena*, when he is going to fight with *Don Sancho*.

Now that my Intereſts are alone concern'd,
You will my Death, and I accept my Doom;
I've not deſerv'd to fall by your own Hand,
Your high Reſentment has another choſe,
Nor ſhall I offer to reſiſt his Blow.
More I reſpect the Man who fights your Cauſe,
Raviſh'd to think that 'tis from you he comes;
Since 'tis your Honour that his Sword maintains,
I go to offer him my naked Breaſt,
Adoring in his Hand, yours that deſtroys me.

In reality can one carry Prophanation higher, and at the ſame time do it in a manner more pleaſing, and more dangerous?

Tho it will be ſaid, that our Theatre admits nothing now but what is Chaſt, and that the Paſſions are there repreſented in the moſt decent manner

imaginable, I yet maintain that it is not the leſs contrary to the Chriſtian Religion. And I dare even affirm that this appearance of Decency and the Retrenchment of immodeſt Things renders it much the more Dangerous. None but *Libertines* could ſee indecent Pieces, the Women of Quality and Virtue would have a Horror of them, whereas the preſent State of Plays doing no Violence to the Modeſty natural to their Sex, they do not defend themſelves from a Poiſon more Secret, and equally Dangerous with the other, they ſwallow it without knowing it, and love it even whilſt it kills them. But to carry this Matter yet farther, without going however beyond the Bounds of Truth, can thoſe Pieces be call'd altogether Decent, in which we ſee the moſt ſevere Virgins hearken to the Declarations of their Lovers, be pleas'd with their Love, receive their Letters and their Viſits, and even give them Aſſignations. I confeſs, that notwithſtanding all this they are entirely Vertuous, becauſe the Poet is pleas'd to make them ſo: But in reality, is there any Perſon of all thoſe who are the moſt zealous Defenders of

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ſo bad a Cauſe: Who would have his Wife or his Daughter vertuous like *Chimene*, or like any of the moſt vertuous Princeſſes of the Theatre? I believe he would ſuffer impatiently enough in them, what he ſo much reſpects in the other, and that when he ſhould ſee this ſo much boaſted Severity in a Perſon whom he had ſome Concern in, he would ſoon acknowledge thoſe falſe Vertues for what they are, that is, for real Vices.

But before I proceed to ſhew more throughly what Oppoſition there is betwixt Plays, and the moſt ſolid Foundations of Chriſtian Morality, I ought to anſwer two Objections which the Advocates of Plays commonly make, and I ſhall do it both with Exactneſs and with Order. They ſay that it is true that Plays are a Repreſentation of Vices as well as Virtues, becauſe a juſt Picture muſt repreſent its Model ſuch as it is, and that the Actions of Men being mingled with Good and Evil, it is by Conſquence the Duty of a Dramatick Poem to repreſent them in that manner; but that this is ſo far from having any ill Effect, that it is quite the contrary, ſince Vice is there reprehend-

ed and Virtue prais'd, and even often recompens'd. I cannot better ſhow the Weakneſs of this Objection, than by anſwering with a learned Prelate of our Age,

The Remedy leſs pleaſes than the Poiſon.

Such is the Corruption of the Heart of Man; but ſuch is that likewiſe of the Poet, who after having ſhed his Venom through the whole Piece, in a delicate and agreeable manner, ſuited to our Nature and Conſtitution, thinks to be quit for ſome Moral Diſcourſe put into the Mouth of an old King, who is commonly repreſented by a very ill Actor, whoſe Part is diſagreeable, the Verſes dry and languiſhing, often bad, but always negligent at leaſt, becauſe it is on theſe Occaſions that the Poet unbends himſelf from thoſe Efforts of the Mind which he has juſt been making in deſcribing the Paſſions. Is there any Perſon who in ſeeing *Cinna* acted, does not rather think of delighting themſelves with all the tender and paſſionate Things which he and *Emilia* ſay to one another, than with the Clemency of *Auguſtus*, which is little minded, and which

which not one of the Spectators ever thought of Extolling in going from the Play.

The Second thing which they object, is that there are Plays on Religious Subjects which notwithstanding are very fine, and for this they never fail to cite * *Polieucte*, for it would be difficult Name many others.

* *A Tragedy so call'd.*

But in reality is there any thing more dry and less agreeable than what there is of holy in that Work? is there any thing more delicate and more passionate than what there is of prophane in it? Is there any Person who is not a thousand times more touch'd with the Affliction of *Severus*, when he finds *Paulina* Marry'd, than with the Martyrdom of *Polieucte*, There needs but a little Sincerity to agree with me in this; and indeed *God* has not chosen the Theatre to make the Glory of his Martyrs shine, or to give Instruction to those whom he calls to the Participation of his Heritage. But as that great Bishop says whom I before cited.

To change their Manners and their Reason guide
Christians have Churches not the Theatre.

Love is not the only fault of Plays, they deſcribe *Ambition* and *Revenge* in no leſs dangerous a Manner. As theſe two Paſſions are look'd on by thoſe who do not guide themſelves by the Rules of the Goſpel, only as Noble Diſtempers of the Soul, eſpecially when no other Means are made uſe of to gratifie them, but ſuch as the World eſteems honourable; the Poets Enſlaving themſelves to theſe pernicious Maxims of them, compoſe all the Merit of their Heroes. *Rodriguez* would not hold the Rank he has in Tragedy, if he had not merited it by two Duels, in killing the *Count*, and Diſarming *Don Sancho* and if Hiſtory conſiders him moſt by the Name of *Cid*, and for his Exploits againſt the *Moors*, the Drama eſteems him much more for his Paſſionate Love of *Chimena*, and for his two Private Combats: nay the Recital of the Defeat of the *Moors* is even extreamly tireſome in it, and little neceſſary to the Work. It being certain that there was no Severity at that time againſt *Duels*, and it is not at all probable that the King of *Caſtile* ſhould have been ſo rigorous in that matter contrary to the Cuſtom of the Age he liv'd in, that he might not well

well have pardon'd two a day, even without the pretence of ſo important a Victory as that. Is not *Revenge* again repreſented in *Cornelia* as an Effect of Piety, and Conjugal Fidelity, joyn'd with the *Roman* Conſtancy and Courage? when ſhe ſays to *Cæſar*, in the third Act, of the Death of *Pompey*,

'Tis there that thou ſhalt find on Earth and Seas,
Pharſalia's *Ruines arm another World,*
Thither I'll go to haſten they Undoing,
Bearing from Rank to Rank theſe Aſhes and my Tears;
I will that from my Hate they take their Orders,
Following in Fight an Urn inſtead of Eagles,
That this ſad Object may their Zeal incite,
To puniſh thee, and to avenge my Loſs.

It cannot be ſaid that the Poet in this place deſign'd to give a Horror of Revenge, as he deſign'd to do of *Cleopatra's* in *Rodogune*; on the contrary 'tis by this Vengeance that he intends to recommend *Cornelia* and to raiſe her Character above other Women, making a Duty and even a kind of Piety of her

her Hatred for *Cæsar*, which draws Respect and makes her pass for an Heroick Person. But he does not think her Vertue high enough unless he makes her Piety to *Pompey* rise even to Impiety and Blasphemy against the *Gods* of *Antiquity*; for thus he makes her speak in the first Scene of the fifth Act, to the Ashes of her Husband;

By all the Pow'r of Sovereign Gods, I swear,
And what's yet more I swear ev'n by thy self,
For thou hast greater Pow'r o'er this sad Heart,
Than the Respect of Gods who ill protect me,

And at the End of the fourth Scene,

At my Departure doubt it not I go
To raise against thee both the Gods and Men;
Those Gods who've flatter'd thee and cheated me,
Those Gods who in Pharsalia *could behold*
With Thunder in their hands Great Pompey *slain,*
They'll now perceive their Crime and will avenge him;
If not, my Zeal urg'd by his Memory,
Shall without them snatch Victory from thee,

'Twould

'Twould be a very ill Excuſe for this horrible Impiety to ſay that *Cornelia* was a Heathen, for that only proves that ſhe was deceiv'd in Attributing Divinity to things that have it not, but does not hinder that ſuppoſing her to aſcribe Divinity to them, ſhe ought not to have had Sentiments ſo dreadful impious. That Eſteem which the Poet deſign'd in this place to raiſe in the Spectators for *Cornelia*, after having conceiv'd it himſelf, ſprings from the ſame Corruption which makes the World look on thoſe as diſhonourable and without Merit, who do not revenge the Death of their Father, or of their Relations, that the Publick often makes Mens Honour depend on fighting with the Murderers of their Kindred; they are bred up in theſe horrible Diſpoſitions, and their Merit is meaſur'd by the Correſpondence which is found in them to thoſe Sentiments that are intended to be given them, which theſe ſort of Repreſentations favour beſides in a Pathetick manner, and which inſinuates it ſelf more eaſily than all that could be otherwiſe ſaid to them.

As

As for Ambition, which is properly the Daughter of Pride, it is too much honour'd in the World not to be ſo in Plays: It would fill a Volume to ſet down all the Examples that might be given of this in almoſt every Piece, as it would another to Combat that Paſſion ſo much as it deſerves.

It is then true that the Deſign of Plays is to move the Paſſions, as thoſe who have treated of *Poeticks* do agree: and on the contrary all the Deſign of the Chriſtian Religion is to calm them, to weaken and to deſtroy them as much as is poſſible in this Life. 'Tis therefore that the Scripture teaches us that the Life of Man upon Earth is a continual Combat, becauſe he has no ſooner thrown down one Enemy, than this Defeat gives Birth to another within himſelf, ſo that his Victory is not leſs dangerous to him than his Loſſes; 'tis with theſe Arms that the Fleſh makes that Cruel War againſt the Spirit, which cannot live but by mortifying the Luſts of the Fleſh: they belong to that Law of Death which continually oppoſes it ſelf to the Law of the Spirit, and 'tis therefore that one cannot be a perfect Chriſtian, unleſs

unleſs this Body of Sin be deſtroy'd, unleſs the Old Man be crucified and the Celeſtial Man reign in us. This is the Chriſtian Religion, this is what ought to be the Buſineſs of thoſe who profeſs it, this is the Doctrine of St. *Paul*, or rather that of the *Holy Ghoſt*. And as Examples have a great Power over Men, at the ſame time the Stage propoſes to us its Heroes abandon'd to their Paſſions: Religion propoſes to us JESUS CHRIST Suffering, to deliver us from our Paſſions. Thoſe who run after the firſt, look on Chriſt crucified as Fooliſhneſs, and an Occaſion of Scandal; but thoſe whom he calls to the Participation of his Glory, by renouncing their Deſires and their Concupiſcence, look on him as *the Power of God, and the Wiſdom of God.*

If then Plays, in the State wherein they are at preſent, are ſo oppoſite to the Maxims of Chriſtianity, is it not adding Crime to Crime to chuſe the Holy Day of Sabbath to repreſent them on? 'tis the Day of the Lord, it belongs wholly to him, and if the Weakneſs of Man does not permit us to give him abſolutely all of it by an actual Application, at leaſt we ought not to take

take any but neceſſary Diverſions, and to be careful that thoſe are neither contrary to the Sanctity of the Day, nor to that which Chriſtians are always oblig'd to.

But Players make all theſe Conſiderations yield to their Avarice, and evil Chriſtians ſacrifice them to their Pleaſure. St. *Auſtin* aſſures us, that he who dances on a Sunday commits a greater Sin than he who tills the Ground; and I do believe that according to this Rule, thoſe who go to Plays, or thoſe who act them, cannot be juſtified. He lamented as a great Irregularity that he had wept for the Death of *Dido*, and not for that of his own Soul; and Chriſtians inſtead of employing Holy-days in atoning for their Sins, by Fruits worthy of Repentance, give them to unlawful Diverſions; can there be any Blindneſs equal to this?

If this Diſcourſe may open the Eyes of any one, I ſhall have attain'd the End I propos'd to my ſelf: For thoſe who are full of the Maxims of the World, and of the Fleſh, and whom God by a juſt, but terrible Judgment has abandon'd to their own Hearts Deſires; I ſhall not wonder if they find

Weakneſs

Weakneſs in my Reaſonings, they find the ſame in the Goſpel; they are not accuſtomed to examine things by the Rules which I have follow'd: For as the Apoſtle ſays, *The Carnal Man does not receive the Things that are taught by the Spirit of God, they ſeem Fooliſhneſs to him, and he cannot comprehend them, becauſe 'tis by a Spiritual Light that they are to be judg'd.*

A Second

TREATISE

AGAINST

Plays and Shews.

Publiſh'd at firſt in the Year 1667, and afterwards Reprinted with the Defence of the Prince of *Conti's* Treatiſe of Plays and Shews.

P

THE PREFACE

ONE of the great Marks of the Corruption of this Age, is the Care which has been taken to juſtifie Plays, and to make them paſs for a Diverſion that might be joyn'd with Devotion. Other Ages had more Simplicity in Good and Evil; Thoſe who profeſs'd Piety, ſhew'd by their Words and Actions the Horror they had of theſe prophane Diverſions; thoſe who were fond

of the Theatre, acknowledg'd at leaſt that they did not in this follow the Rules of the Chriſtian Religion; but the Character of this Age is to pretend to joyn Piety and the Spirit of the World together; they are not content to follow Vice, they will beſides have it honour'd, and not diſgrac'd with the ſhameful Name of Vice, which always diſturbs a little the Pleaſure one takes in it, by the Horror with which it is accompany'd. Men endeavour then to accommodate their Conſcience to their Inclinations, that it may not come to diſturb them by its importunate Remorſes. This is what

what much Pains has been taken about, on the occaſion of Plays. For as there is ſcarce any Diverſion more agreeable to Perſons of the World than this, it was of great Importance to them to ſecure to themſelves a quiet, calm, and conſcientious Enjoyment of it, which is what they moſt deſire. The Means which thoſe who are the moſt Subtile make uſe of for this, is to form a certain Metaphyſical Idea of Plays, and to purge this Idea of all Sin; Plays, ſay they, are a Repreſentation of Words and Actions as if they were preſent, what Evil is there in this? and after having thus

juſtified their general Idea of Plays, they think they have prov'd that there is no Sin in Plays as they are acted, and ſo go to them without Scruple. But the way to guard ones ſelf from this Illuſion, is on the contrary to conſider Plays not by a Chimerical Speculation, but by the common and uſual Practice of which we are Witneſſes. We muſt conſider what the Life of a Player is, what is the Subject and the End of our Plays, what Effects they produce in the Minds of thoſe who repreſent them, or who ſee them repreſented; and what Impreſſions they leave in them; and

afterwards

afterwards examine if all this has any Relation to the Life, the Sentiments and the Duties of a real Christian; which is what is design'd to be done in this Treatise.

A 4

A Second

TREATISE

AGAINST

Plays and Shews.

I.

T is impoſſible to conſider the Buſineſs of a Player, and to compare it with the Chriſtian Profeſſion, without being ſenſible that there is nothing more unworthy of a Child of God, and of a Member of Jesus Christ than this Employment. I do not ſpeak of the groſs Irregularities only, and the diſſolute manner in which the Women appear on the Stage, becauſe thoſe who juſtifie Plays, always ſeparate thoſe ſort of Diſorders from them in their Imagination, tho' they

they are never ſeparated in Effect. I ſpeak only of that which is abſolutely inſeparable from them. 'Tis an Employment the end of which is the Diverſion of others; where Men and Women appear on a Theatre to repreſent the Paſſions of Hatred, Anger, Ambition, Revenge, and chiefly that of Love. They muſt expreſs them as lively and as naturally as is poſſible for them; and they cannot do ſo, if they do not in ſome manner excite them in themſelves, and if their Souls do not take all the Changes which we ſee in their Faces. Thoſe then who repreſent a Paſſion of Love, muſt be in ſome meaſure touch'd with it, whilſt they repreſent it, and it is not to be imagin'd that they can preſently efface from their Minds that Impreſſion which they have voluntarily excited in it, and that it does not leave a great Diſpoſition to that ſame Paſſion which they have been ſo willingly ſenſible of. Thus Plays are even in their Nature a School and an Exerciſe of Vice, ſince it is an Art in which one muſt neceſſarily excite in themſelves vicious Paſſions. And if we conſider that the whole Life of Players is employ'd in this Exerciſe,

ercise, that they paſs it entirely either in learning by themſelves, or rehearſing among one another, or in repreſenting to Spectators the Image of ſome Vice; and that they have ſcarce any thing in their Minds but theſe Follies; we ſhall eaſily ſee that it is impoſſible to joyn this Employment with the Purity of our Religion. And thus it muſt be own'd that it is a prophane Employment, and unworthy of a Chriſtian; that thoſe who exerciſe it are oblig'd to leave it, as all the Councils command them: and that by conſequence it is not allowable for others to contribute to maintain them in a Profeſſion contrary to Chriſtianity, or to authoriſe it by their Preſence.

II.

AS the Paſſion of Love is the ſtrongeſt Impreſſion that Sin has made in our Souls, which ſufficiently appears by the horrible Diſorders it produces in the World; there is nothing more Dangerous than to excite it, to nouriſh it, and to deſtroy that which reſtrains it. Now the chief Bridle which ſerves to check it, is a certain Horror of it,

which

which Cuſtom and a good Education imprints; and nothing more diminiſhes this Horror than Plays, becauſe that Paſſion appears in them with Honour, and in a manner which inſtead of rendring it horrible, is capable on the contrary of rendring it amiable. It appears there without Shame and without Infamy; they glory there in being touch'd with it. Thus the Mind by little and little grows familiar with it; we learn to ſuffer it, and to ſpeak of it, and then the Soul lets it ſelf gently ſlide into it, following the bent of Nature.

III.

'TIS to no purpoſe to urge for the Juſtification of Plays and Romances, that none but lawful Paſſions are repreſented in them; for tho Marriage makes a good uſe of Concupiſcence, it is nevertheleſs always evil and irregular in it ſelf, and it is not allowable to excite it in ones ſelf or in others. We ought always to look on it as the ſhameful Effect of Sin, as a Sourſe of Poyſon capable to infect us every Moment, if God did not reſtrain the ill Conſequences of it.

It cannot then be deny'd that Plays and Romances are contrary to good Manners, ſince they imprint a lovely Idea of a vicious Paſſion, and make an Heroick Quality of it, there being none which appears more in theſe Heroes of Romances and of the Theatre.

IV.

MARRIAGE regulates Concupiſcence, but does not render it regular, it is always irregular in it ſelf, and it is only by Force that it contains it ſelf within the Bounds that Reaſon preſcribes. Now Plays, in exciting this Paſſion, do not at the ſame time imprint a Love of that which regulates it; the Spectators receive only an Impreſſion of the Paſſion, and little or nothing of the Regulation of the Paſſion: The Author by a touch of his Pen ſtops it where he pleaſes in his Heroes, but he cannot ſtop it thus in thoſe in whom he excites it. The Repreſentation of a Lawful and that of an Unlawful Love, have almoſt the ſame Effect, and excite but one and the ſame Movement, which afterwards operates diverſly according to the different Diſpoſitions with which it meets:

and

and even often the Repreſentation of a Paſſion cover'd with this Veil of Honour is the more dangerous, becauſe the Mind looks on it with more Security, it is receiv'd with leſs Horror, and the Heart lets it ſelf fall into it with leſs Reſiſtance.

V.

That which renders the Danger of Plays the greater, is that they keep off all the Remedies which might hinder the ill Impreſſion they make. The Heart is ſoftned there by Pleaſure; the Mind is wholly employed on exterior Objects, and entirely fill'd with the Follies it ſees there repreſented, and by Conſequence is out of that State of Chriſtian Vigilance, which is neceſſary to avoid Temptations, and like a Reed liable to be carried away with every Wind. It is very probable that no body ever thought of preparing themſelves to ſee a Play by Prayer, ſince the Spirit of God would much ſooner lead one to ſhun this dangerous Diverſion, than to ask his Grace to be preſerv'd from the Corruption which is there met with. If thoſe who live in Retirement

Retirement from the World, do yet find great Difficulties in the Chriſtian Life, even in the Solitude of Monaſteries, if they are infected by the Commerce of the World, even when 'tis Charity and Neceſſity that engages them in it, and that they ſtand on their Guard as much as they can to reſiſt it; what muſt be the Falls and the Wounds of thoſe who, leading a Life entirely Senſual, expoſe themſelves to Temptations which the ſtrongeſt could not reſiſt? ſhould it not be ſaid of them, in comparing them with the Spiritual Perſons in the Church, as *Job* ſays of Men, in comparing them with the Angels, *Ecce qui ſerviunt ei non ſunt ſtabiles, & in Angelis ſuis reperit pravitatem: quantò magis hi qui habitant domos luteas conſumentur velut à tineâ?* * *Behold thoſe who ſerve him are not ſtable, and even in his Angels he finds Defects: how much more ſhall they that dwell in Houſes of Clay be ſubject to Corruption and to Sin.* Or that which *Iſaiah* ſays. *Super humum populi mei ſpinæ & vepres aſcenderunt, quantò magis ſuper omnem domum gaudii civitatis exultantis?* * *If on the Land of my People,* ſaith the Lord, *there comes up Thorns and Briars;* that

* According to the Vulgar Latine.

that is, if the Souls which ſigh after their Celeſtial Country are ſometimes wounded by the Darts of Sin, to what Diſorder will not thoſe be tranſported who live in Pleaſures, and whoſe Hearts are full of all the vain Delights of the World? *Quantò magis ſuper omnem domum gaudii civitatis exultantis?*

VI.

IT ought to be conſider'd that Plays are a Temptation voluntarily ſought, which much more keeps off the Grace of GOD, and inclines him to abandon us to our own Corruption than thoſe into which we fall without foreſeeing them. It is Temerity, Pride and Impiety to think our ſelves capable to reſiſt the Temptations we meet with in Plays, without Grace; and it is Preſumption and Folly to think that GOD will always deliver us by his Grace, from a Danger to which we expoſe our ſelves willingly, and without Neceſſity.

VII.

VII.

THOSE deceive themselves extreamly who think that Plays make no ill Impression on them, because they do not find them excite any form'd evil Desire. There are many Degrees before one comes to an entire Corruption of Mind, and 'tis always extreamly hurtful to the Soul to destroy the Ramparts which secur'd it from Temptations. 'Tis injuring it much to accustom it to look on those sort of Objects without Horror, and with some sort of Complacency, and to make it think that there is a Pleasure in loving and in being belov'd. The Aversion which it had for it, was as an Out-guard that hinder'd the Devil's entrance, and when that is destroy'd by Plays, he easily enters afterwards. One does not begin to fall when the Fall becomes sensible; the Fallings of the Soul are slow, they have Progressions and Preparations; and it often happens that one is overcome by a Temptation only by our having weakned our selves in Occasions which seem'd of no Importance; it being certain that he who *despises little things shall fall by*

little and little. This is one of the Senſes of that ſaying of *Job*, *Qui habitant domos luteas conſumentur velut à tineâ*, which ſhews that thoſe who live a Senſual Life, and in the Pleaſures of the World, are often conſum'd by Paſſions, the Effect of which was inſenſible at the beginning, as that of the Moth is on Cloaths, and that they draw, as a Prophet ſays, Iniquity into their Hearts by theſe vain Amuſements: *Wo unto them that draw Iniquity with Cords of Vanity.*

VIII.

Let not thoſe then who do not find that Romances and Plays excite in their Minds any of thoſe Paſſions which are commonly apprehended from them, think themſelves therefore in Safety; and let them not imagine that theſe Books and Sights have done them no hurt. The Word of God which is the Seed of Life, and the Word of the Devil which is the Seed of Death, have this in common, that they often remain a long time hidden in the Heart without producing any ſenſible Effect. God ſometimes brings about the Salvation of

of Men by certain Words of Truth which he had ſown in their Hearts twenty Years before, and which he revives when he pleaſes to make them produce the Fruit of Life: and the Devil in like manner ſometimes contents himſelf to fill the Memory with his Images without going farther, and without forming yet any ſenſible Temptation from them; and then a long time after he excites and revives them, even without our remembring how they came there, to make them bring forth the Fruits of Death, which is the only end that he propoſes to himſelf in all that he does with reſpect to Men. We may ſay then to thoſe who boaſt that Plays and Romances do not excite in them the leaſt ill Thought, that they muſt ſtay a little, that the Devil will know very well how to take his Time when he finds a favourable Occaſion. It may be that holding them to himſelf by other Tyes, he neglects at preſent to make uſe of thoſe which are more viſible; but if he has need of them for their Deſtruction, he will not fail to employ them.

IX.

BUT ſuppoſing it true, that Plays have no ill Effect upon ſome Perſons, they could not however take them for an innocent Diverſion, or think themſelves not Guilty in being preſent at them. Plays are not acted for one Perſon alone, they are expos'd to all ſorts, of which the greater part are weak and corrupted, and to whom by conſequence they are extreamly Dangerous. 'Tis their Fault, you'll ſay, to go to them in that State. That's true, but you authoriſe them by your Example; you contribute to make them look on Plays as a thing indifferent; the more Regular you are in your other Actions, the Bolder they are to imitate you in this. Why, ſay they, ſhould we make a Scruple of going to Plays, ſince thoſe who profeſs Piety go to them freely? you are acceſſary then to their Sin; and if Plays give you no Wounds of themſelves, you wound your ſelf by thoſe which others receive from your Example, and thus you are the moſt guilty of all. The Perſons of the World ſetting no Example are ſcarce guilty of

of any but their own Sins: but thoſe who would paſs for Vertuous, and who really practiſe ſome good Works, are guilty both of their own Sins, and of thoſe of others; and they not only loſe the Merit of their good Actions, but do in a manner empoyſon them by making them ſerve to engage others into Sin.

X.

GOD requires nothing properly of Man but his Love; but he demands that entire. He will have no Sharers in it; and as he is our Sovereign Good, he will not have us engage our Affections elſewhere, or find our Repoſe in any Creature, becauſe no Creature is our End. The Plenitude of Love which we owe to GOD, ſaith *St. Auſtin*, does not allow us to ſuffer any Rivulet to run out of it. And therefore whatever Vertue we may imagine there is in the Love of a Mortal Creature, this Love is always vicious and unlawful, when it does not ſpring from the Love of GOD, and it cannot have its Riſe from thence when it is a Love of Paſſion and of Application, which makes us find

our Joy and our Pleaſure in that Creature. A Chriſtian, who knows what he owes to GOD, ought not to ſuffer any Paſſion or Inclination of that kind in his Heart, without condemning it, without lamenting it, and without begging of GOD to be delivered from it: and he ought to have an extream Horror of being himſelf an Object of the Paſſion of any other Perſon, whoſe Idol in ſome manner he becomes by that means, ſince Love is a Worſhip which is only due to GOD, as he can only be honour'd by Love. *Nec colitur niſi amando.* This ſhews that there is an infinity of Women who think themſelves Innocent, becauſe they have indeed ſome Abhorrence of groſs Vices, who are notwithſtanding extreamly Criminal in the Sight of GOD, becauſe they are glad to maintain in the Hearts of Men a Rank which belongs to GOD alone, in taking Pleaſure to be the Object of their Paſſions. They are pleas'd that Men ſhould have an Inclination for them, ſhould look on them with Sentiments not only of Eſteem, but of Tenderneſs, and they willingly ſuffer them to expreſs it by that prophane Language which is call'd *Gallantry*, which

which is the Interpreter of the Paſſions, and which in truth is a Sacrilegious Idolatry. 'Tis therefore that whatever Care is taken to ſeparate from Plays and Romances the Images of ſhameful Irregularities, they will never take away the Danger of them, ſince we always ſee in them a lively Repreſentation of that paſſionate Love of Men towards Women, which cannot be Innocent; and ſince they can never hinder Women from filling their Thoughts with the Pleaſure there is in being belov'd and ador'd by a Man, which is not leſs dangerous, and leſs contagious to them, than the Images of Diſorders viſibly criminal.

XI.

PLAYS and Romances do not only excite the Paſſions, but they likewiſe teach the Language of the Paſſions, that is to ſay, the Art of expreſſing them, and of ſhewing them in an agreeable and ingenious manner, which is no ſmall Evil. Many Perſons ſtifle ill Deſigns becauſe they want Addreſs to diſcover them. And it happens too ſometimes that Men deſiring only to ſhew

their Wit, without being touch'd with any Paſſion, find themſelves afterwards inſenſibly engag'd.

XII.

THE Pleaſure of Plays is an evil Pleaſure, becauſe it commonly ſprings only from a Source of Corruption, which is excited in us by what we there ſee; and to be convinced of this, one needs only conſider that when we have an extream Horror of an Action, we take no pleaſure in ſeeing it repreſented; this is what obliges the Poets to conceal from the Eyes of the Spectators all that may give them that diſagreeable Horror. When we do not feel then the ſame Averſion for the fooliſh Paſſions and thoſe other Irregularities which are repreſented in Plays, and that we take pleaſure in beholding them, 'tis a Sign that we do not hate them, and that they excite in us I know not what Inclination for thoſe Vices, which ſpring from the Corruptions of our Hearts. If we had an Idea of Vice according to its natural Deformity, we could not bear the Image of it, and therefore one of the greateſt Poets of

this

this Age obſerves, that one of his beſt Pieces was not agreeable on the Stage, becauſe it ſtruck the Minds of the Spectators with the horrible Idea of a Proſtitution, to which a Holy Martyr had been condemned. But that which he draws from thence for the Juſtification of Plays, which is, that the Theatre is now ſo Chaſt that indecent Objects cannot be ſuffered there, is that which manifeſtly condemns them. For one may learn by this Example, that we approve in ſome manner of all that we ſuffer, and which we ſee with Pleaſure on the Stage, ſince we cannot ſuffer what we have in Horror. And by conſequence there being ſtill ſo much Corruption and vicious Paſſions in thoſe Plays which ſeem the moſt Innocent, 'tis a Sign that we do not hate thoſe Irregularities, ſince we take pleaſure in ſeeing them repreſented.

XIII.

'TIS beſides a very great Error, and which deceives many, not to conſider any other ill Effect of theſe Repreſentations but that of raiſing Thoughts contrary to Purity, and thus

to think that they do not hurt us at all, when they do not hurt us in that manner; as if there were no other Vices but that, and that we were not as ſuſceptible of them. In the mean time, if we conſider the Plays of thoſe who have moſt affected this ſeeming Decency, we ſhall find that they have ſhun'd repreſenting Objects abſolutely Indecent, only to take others as Criminal, and which are no leſs contagious. All Monſieur *de Corneilles* Pieces (who is without queſtion the moſt Chaſt of any that have writ for the Stage) are only lively Repreſentations of the Paſſions of Pride, Ambition, of Jealouſie, Revenge, and chiefly of that *Roman* Virtue which is nothing elſe but a violeut Self-love. The more they colour theſe Vices with an Image of Greatneſs and of Generoſity, the more they render them Dangerous and capable of entering the beſt diſpos'd Souls; and the Imitation of theſe Paſſions pleaſes us only becauſe our Corruption excites at the ſame time a reſembling Agitation, which in ſome manner transforms us, and makes us enter into the Paſſion which is repreſented to us.

XIV.

XIV.

IT is ſo true, that Plays are almoſt always a Repreſentation of vicious Paſſions, that the greateſt part of Chriſtian Vertues are incapable of appearing on the Stage. Silence, Patience, Moderation, Divine Wiſdom, Poverty of Spirit, and Penitence, are not Vertues the Repreſentation of which can divert Spectators, and eſpecially one never hears any mention there of Humility or bearing of Injuries. What a poor Heroe of a Play would an humble and patient religious Perſon make? There muſt be ſomething Great and Elevated in the Eſteem of Men, or at leaſt ſomething Lively and Animated, which is not to be met with in the Chriſtian Wiſdom and Gravity. And therefore thoſe who have introduc'd any Saints on the Stage, have been forc'd to make them appear Proud, and to put Words into their Mouths fitter for the Heroes of ancient *Rome*, than for Saints and Martyrs,. The Devotion too of theſe Stage Saints muſt be always a little Gallant, and therefore a Diſpoſition to Martyrdom does not hinder

der Mr. *Corneille's Theodora* from ſpeaking in theſe Terms.

If I my Soul abandon'd to my Senſes,
Suffering it to be led by thoſe Impreſſions
Which at their Birth the tender Paſſions form.

And the Humility of the Stage ſuffers her to anſwer after this manner in another Place.

That mighty Power given to his Virtues,
Equals him almoſt to the Race of Kings
From whom I am deſcended; and tho Time
And Rome, *have now depriv'd me of the Rank,*
I ſtill retain the Courage and the Blood.
In my low State I know to live a Princeſs,
I fly Ambition, but I Meanneſs hate.

XV.

EVEN common Affections are not fit to give the Pleaſure which is ſought for in Plays, and there would be nothing duller than a Chriſtian Marriage on each ſide free from Paſſion. There muſt be always Tranſport in them, Jealouſy muſt mingle it ſelf, the Will of Parents

Parents muſt be contrary, and Intrigues muſt be us'd to make them ſucceed. Thus they teach the way to thoſe who are poſſeſs'd of the ſame Paſſion to make uſe of the like Addreſſes to arrive at the ſame End.

XVI.

EVEN the Deſign of Plays obliges the Poets to repreſent none but vicious Paſſions. For the End they propoſe is to pleaſe the Spectators, and they cannot do ſo, but by putting into the Mouths of the Actors ſuch Words and Sentiments as are ſuitable to the Perſons whom they ſuppoſe to ſpeak, and of thoſe before whom they ſpeak. Now they rarely repreſent any but ill Perſons, and they ſpeak only before Perſons of the World, whoſe Hearts and Minds are corrupted by evil Paſſions and evil Maxims.

XVII.

THE Perſons of the World who are the common Spectators of Plays, have three principal Diſpoſitions. They are full of Concupiſcence, full of Pride, and

and of an Eſteem of Human Generoſity, which is nothing elſe but a diſguis'd Pride. So that the Poets, who in order to pleaſe muſt accommodate themſelves to theſe Inclinations, are oblig'd ſo to contrive that their Plays may always turn on theſe three Paſſions; and to fill them with Love, with Sentiments of Pride, and the Maxims of Human Honour. This is the reaſon that there is nothing more Pernicious than the Poetick and Romantick Morality, becauſe it is only a Heap of Falſe Opinions which have their Birth from thoſe three Sources, and which are only agreeable in that they ſooth the corrupt Inclinations of the Readers or of the Audience. This is the Source of that Pleaſure which is receiv'd from theſe Verſes that Mr. *de Corneille* has put in the Mouth of a Lord, who had kill'd in a Duel one that had ſtruck his Father.

Do not expect in fine from my Affection,
A weak Repentance of a virtuous Action,
Thou know'ſt how much a Blow affects the Brave;
I ſhar'd th' Affront, I ſought the Author of it,
And have aveng'd my Honour and my Father;

Again I'd do it, were it yet to do.

'Tis from the ſame Corruption of Mind that People hear without Pain theſe horrible Sentiments of one who is reſolv'd to fight with his Friend, becauſe he was thought to be guilty of a thing of which himſelf believ'd him Innocent.

'Tis little to neglect ſo ſtrong a Duty
That my own Heart declares thee Innocent,
'Tis little which it gives to Publik Error;
Thou art a Criminal ſince thou art accus'd.
My wounded Honour knows too well its Due,
Not to revenge on thee what Men believe,
Such is th' impitiable Law of Honour;
When injur'd by a Friend, to mind it ſelf alone;
In its own Cauſe ever inexorable.
It asks the deareſt Blood if but thought Guilty.

Nor was ever any Perſon ſhock'd at theſe barbarous Words of a Father to a Son, whom he charges to avenge him.

Againſt his Arrogance go try thy Courage,
In Blood alone ſuch Outrages are waſh'd
Or kill, or die. And

And yet in conſidering them according to Reaſon, there is nothing more deteſtable; but 'tis thought that Poets are allow'd to aſſert the moſt Damnable Maxims, provided they are conformable to the Characters they repreſent.

XVIII.

It muſt not be imagin'd that theſe wicked Maxims, of which Plays are full, are not Hurtful, becauſe People do not go there to form their Sentiments, but to divert themſelves; for they do not fail of making Impreſſions notwithſtanding without being perceiv'd; and a Gentleman will more ſenſibly reſent an Affront, and be the more eaſily tranſported to avenge it in the Criminal manner which is * common in *France*, when he has heard ſuch ſort of Verſes recited; the reaſon of which is that our Paſſions are excited by the Objects, and the falſe Opinions with which the Mind is prepoſſeſt. The Opinion that that Chimæra of Honour is ſo great a Good, that it muſt be preſerv'd even at the Expence of Life, is what produces the Brutal Rage of the Gentlemen of *France*.

* *But is now utterly aboliſh'd.*

If

If thoſe who fight a Duel were never ſpoke of but as Fools and Mad-men, as indeed they are; if that Phantom of *Honour*, which is their Idol, was never repreſented but as a Chimera and a Folly; if care was taken never to form any Image of Revenge, but as of a mean and cowardly Action; the Reſentment which Men feel upon an Affront would be infinitely weaker: But that which exaſperates and renders it the more lively, is the falſe Impreſſion that there is Cowardice in bearing an Affront. Now it cannot be deny'd that Plays which are full of theſe evil Maxims, do greatly contribute to fortifie that Impreſſion, becauſe the Mind being by them tranſported, and entirely out of it ſelf, inſtead of correcting thoſe Sentiments, abandons it ſelf to them without Reſiſtance, and delights to feel the Motions they inſpire, which diſpoſes it to produce the like upon occaſion.

XIX.

That which renders the Image of the Paſſions which Plays repreſent to us the more Dangerous, is that the

Poets to make them agreeable, are oblig'd not only to repreſent them in a very lively manner, but likewiſe to take from them what they have of moſt horrible, and to paint them in ſuch a manner by their Ingenuity, that inſtead of raiſing the Hatred and Averſion of the Spectators, they engage on the contrary their Affection; inſomuch that a Paſſion which could only give Horror if it were repreſented ſuch as it is, becomes Lovely by the ingenious manner in which it is expreſs'd. This may be ſeen in the Verſes where Mr. *de Corneille* repreſents the Rage of *Horatius*'s Siſter, for thus he makes her talk in ſpeaking of her Father;

Yes I will make him ſee by Proofs infallible
That real Love can even brave the Fates,
And takes no Laws from thoſe inhuman Tyrants
Which harſh injurious Stars have made our Parents:
Thou blam'ſt my Sorrow, dar'ſt to call it Weakneſs;
But barbarous Father! ſo much more I love it,
The more it angers thee.

And

And afterwards in ſpeaking to her Brother, ſhe makes this horrid Imprecation againſt her Country.

Rome *the ſole Object of my high Reſentment,*
To which thou now haſt ſacrific'd my Lover;
Rome, *which thy Heart adores, which gave thee Birth;*
Rome, *which in fine I hate for honouring thee.*
May all her Neighbours joyn'd in one Alliance,
Sap her Foundations, yet but ill eſtabliſh'd;
Her ſelf, upon her ſelf throw down her Walls,
And with her cruel Hands tear her own Bowels;
May Heaven's Anger kindled by my Vows
Pour down upon her a conſuming Fire,
May I even with theſe Eyes behold her burn;
Behold thy Laurels Duſt, thy Houſe in Aſhes,
See the laſt Roman *breathing his laſt Sigh,*
I only be the Cauſe, and die with Pleaſure.

If we diveſt the Image of this Paſſion from all the Ornament the Poet gives it, and conſider it only by Rea-

ſon, there can be nothing more deteſtable imagin'd than the Fury of this enrag'd Maid, who for a fooliſh Paſſion violates all the Laws of Nature. And yet this Diſpoſition of Mind, ſo criminal in it ſelf, has nothing Horrible in it, when cloath'd with all theſe Ornaments; the Spectators are more inclin'd to love this Fury than to hate her. I have made uſe on purpoſe of theſe Examples, becauſe they are leaſt dangerous to produce. But indeed the Poets practiſe this Artifice of painting Vices, in Subjects much more pernicious than this; and if we examine almoſt all Plays and Romances, we ſhall ſcarce find any thing in them but vicious Paſſions adorn'd and colour'd with a certain Paint, which renders them agreeable to Perſons of the World. But if it is not allowable to love Vice, may we take Pleaſure in diverting our ſelves with ſuch things as teach us to love it?

XX.

A Chriſtian having renounc'd the World, its Pomp and Pleaſures, cannot ſeek Pleaſure for it ſelf, nor Diverſion

ſion for the ſake of Diverſion. It muſt (that he may uſe it without Sin) be in ſome manner neceſſary for him; and that it may be truly ſaid that he takes it with the Moderation of one that uſes it, and not with the Paſſion of one that loves it. Now as the ſole Uſefulneſs of Diverſion is to repair the Forces of the Mind and Body, when they are weakned by Labour, it is clear that we are at moſt only allow'd to divert our ſelves, as we are allow'd to eat.

'Tis eaſy to conclude from hence, that it is not the Life of a Chriſtian, but a Heatheniſh and Brutal Life, to paſs the greateſt part of ones Time in Diverſions, ſince they are not allow'd for themſelves, but only to render the Mind more capable of Labour. For if no body doubts that it would be a very criminal Life to do nothing but eat and ſit at Table from Morning to Night, which the Prophet condemns in theſe Words, *Woe unto them that riſe up early in the Morning to follow Strong Drink, and continue until Night till Wine inflame them.* It is eaſy to ſee that 'tis no leſs an Abuſe of Life (which GOD hath given us for his Service) to paſs it entirely in what is call'd *Diverſion*, ſince

the Word it ſelf advertiſes us that it ought only to be ſought to divert and unbend us from laborious Studies and Occupations, which cauſe in the Soul a kind of Wearineſs that needs to be repair'd.

This ſuffices to condemn the greater part of thoſe who frequent Plays: for it is vſible that they do not go thither to unbend their Minds from ſerious Occupations, ſince thoſe Perſons, and particularly the Women of the World ſcarce ever employ themſelves ſeriouſly. Their Life is nothing but a Viciſſitude of Diverſions, they paſs it all in Viſits, in Gaming, in Balls, in Walks, in Feaſting, and at Plays. If notwithſtanding this they grow tir'd, as they often are, 'tis becauſe they have too much Diverſion, and too little of ſerious Occupations. their Wearineſs is a Diſguſt occaſion'd by Satiety like that of thoſe who have eat too much; and it ought to be cur'd by Abſtinence, and not by the Change of Pleaſures. They ſhould divert themſelves by ſome Employment, ſince Lazineſs and Idleneſs is the principal Cauſe of their being weary.

XXI.

XXI.

It follows from hence, that all thoſe who have no need of Diverſion, that is to ſay, the greater part of thoſe who go to Plays, cannot do it without Sin, tho' there was no other reaſon to make Plays unlawful. But it does not follow from hence that thoſe who really need to unbend their Mind, may go thither without Sin, becauſe a Play cannot paſs for a Diverſion, ſince it cannot have the Effect which we are allow'd to aim at in a Divertiſement; for a Chriſtian muſt only ſeek in it a bare unbending of the Mind, which may render it more capable of acting Chriſtianly, and with a Chriſtian Diſpoſition. Now ſo far are Plays from ſerving to this End, that there is nothing which more indiſpoſes the Soul, not only for the principal Chriſtian Actions, ſuch as Prayer, but even for the moſt common Actions when one would do them in a Chriſtian Spirit; that is to ſay, with a Recollection and Attention to GOD, which we muſt endeavour as much as is poſſible to preſerve in exterior Actions. So that as

the Neceſſity which we have of eating, does not make it allowable for us to eat ſuch Meats as only weaken the Body, in like mannner the Need which we have of Diverſion cannot excuſe thoſe who ſeek ſuch Diverſions as only render the Mind leſs fit to act Chriſtianly.

XXII.

PLAYS and Romances not only indiſpoſe the Soul for all Acts of Religion and Piety; but they give it a Diſguſt in ſome meaſure of all ſerious and ordinary Actions. As nothing is repreſented in them but Gallantries or extraordinary Adventures, and that the Diſcourſes are far enough diſtant from ſuch as are us'd in ſerious Affairs, one inſenſibly takes from them a Romantick Diſpſition of Mind, the Head is fill'd with Heroes and Heroines, and Women chiefly ſeeing the Adorations which in them are given to their Sex (of which they find the Image and Practice in Companies of Diverſion, where young Men talk to them what they have learnt in Romances, treating them as Nymphs and Goddeſſes) imprint that ſort of

Life

Life ſo much in their Fancy, that the little Affairs of their Family and Houſewifry become inſupportable to them; and when they return to their Houſes with Minds thus evaporated, and fill'd with theſe Follies, they find every thing there diſagreeable, and eſpecially their Husbands, who being taken up with their Affairs, are not always in a Humour of paying them thoſe ridiculous Complaiſances, which are given to Women in Plays, in Romances, and in the Romantick Life.

XXIII.

THE Neceſſity which we are in of repairing the Decays of the Body by Nouriſhment, cannot ſerve thoſe for an Excuſe who ſhould willingly eat ſuch Meats as leave a venomous Quality, diſturb the Humours, and cauſe an ill Habit of Body; becauſe that ſort of Food would be contrary to the End of eating, which is to preſerve the Life of the Body. In like manner the need which we have of recreating our ſelves ſometimes, cannot excuſe thoſe who take Plays for their Diverſion, ſince as we have ſaid they leave Venomous Qualities

lities in the Mind, excite the Paſſions, and diſorder the whole Soul.

XXIV.

BUT the Need which Men have of Diverſion is not by far ſo great as is thought, and it conſiſts more in Imagination, or in Cuſtom, than in a real Neceſſity. Thoſe who are employ'd in Bodily Labour, have only need of a bare Ceſſation from it. Thoſe who are employ'd in Affairs toilſome to the Mind, and but little laborious to the Body, have need to recollect themſelves from that Diſpoſition which thoſe ſort of Employments naturally cauſe, and not to diſſipate themſelves yet more by Diverſions which extreamly engage the Mind. 'Tis a Jeſt to fancy that one has need to paſs three Hours in filling the Mind with Follies at a Play. The Men of this Age have not their Minds of another make than thoſe of St. *Lowis*'s time, who could well be without them, ſince he drove the Players out of his Kingdom. Thoſe who find in themſelves this Need, ought to look on it, not as a natural Weakneſs, but as a Vice of Cuſtom, which they muſt cure by

by ſerious Employments. A Man who has labour'd hard, is ſatisfied when he ceaſes from Labour, and diverts himſelf by laying aſide his Buſineſs. Plays are only neceſſary to thoſe who are always in Diverſion, and who endeavour to remedy that Diſguſt which naturally accompanies an Exceſs of Pleaſures; and as this Neceſſity proceeds only from an evil Diſpoſition which they are oblig'd to correct, we may ſay that they are Neceſſary for no body, and that they are Dangerous to all.

XXV.

BUT nothing better ſhews the Danger of Plays, and how much they are forbidden to Chriſtians, than their Oppoſition to the principal Diſpoſitions in which we ought to endeavour to eſtabliſh our ſelves, and to which we ought to tend, if the Weakneſs of our Vertue lead us from them. The firſt is the *Spirit of Prayer*, of which the Apoſtle gives an expreſs Commandment in theſe Words, *Pray without ceaſing*, and our Saviour in theſe, *Watch and Pray leſt you enter into Temptation.* For Temptations being in ſome ſort continual, Prayer which

which is the Remedy againſt them ought to be ſo too.

'Tis true that this Continuity of Prayer can only conſiſt in a perpetual Attention of the Mind to GOD, and that it ſuffices if it ſometimes remain in a ſimple Deſire which GOD knows to be in it. But it is certain that this Deſire is eaſily extinguiſh'd, if care is not taken to nouriſh it by actual Prayer, and by meditating on Divine Things.

'Tis therefore that Chriſtians being unable to paſs their whole Life in the act of Prayer, are oblig'd at leaſt to invigorate themſelves from time to time before God: and as it is by theſe actual Prayers they maintain that which ought to be always in the bottom of their Heart, they ought to ſhun with great Care all that may render their Prayers unworthy to be preſented before the Divine Majeſty; which obliges them not only to ſhun the Diſtractions which come upon them in Prayer, but much more the Sources of thoſe Diſtractions, which filling the Soul with idle Thoughts, makes it incapable of applying it ſelf to GOD.

This is ſufficient to oblige all thoſe who

who have any care of their Salvation to avoid Plays, Balls, and Romances, there being nothing in the World which draws the Soul more out of it ſelf, which renders it more incapable of Application to GOD, and which fills it more with vain Phantaſms. They are ſtrange Prayers which are made juſt as one comes from thoſe Spectacles with a Head full of all the Follies one has ſeen there. One cannot raiſe in himſelf the Spirit of Prayer, nor that holy Ardour which is excited by Meditation when GOD pleaſes. But the leaſt we can do is not to put any Obſtacle and Hindrance to it, by doing voluntarily what is directly contrary to that Spirit. 3.

XXVI.

GOD eaſily pardons the Diſtractions which ſpring from the Frailty of Nature, but he does not ſo with thoſe that are voluntary in their Source, as thoſe are which Plays produce; and therefore there is reaſon to fear that all the Prayers of Worldly Perſons, which are full of theſe ſort of Diſtractions, are more capable of irritating GOD, than

of

of appeaſing him, and that they are of the number of thoſe of which the Pro-
Pſal. 109. 7. phet ſays, *And let his Prayer become Sin.*
Prov. 28. 9. And if Prayer, which ſhould draw down the Spirit of God on all our Works, be it ſelf defiled, what muſt be judg'd of all the other Actions. *If the Light which is in thee be Darkneſs, how great is that Darkneſs?*

XXVII.

ONE of the principal parts of Piety, and the chief means of preſerving it, is to love the Word of God, and to find our Conſolation in it. 'Tis by a Sentiment of the Sweetneſs which the Prophet had experienc'd in this Spiritual Nouriſhment, that he ſays to God;
Jer. 15. 16. *I have found thy Words, and have nouriſhed my ſelf with them, and they have fill'd my Heart with Joy and Gladneſs.* 'Tis this Divine Conſolation, according to St. *Paul*, which entertains our Hope, and which ſupports us in the Sufferings of this Life. 'Tis theſe holy Delights which raiſe Chriſtian Souls from the Deſart of this World unto God, according to that Saying in the Canticles, *Quæ eſt iſta quæ aſcendit de deſerto deliciis affluens,*

affluens, Who is she that cometh up from the Desart abounding with Delights. Now Experience may make all the World know, that nothing more extinguishes that Spiritual Joy which one feels in reading the Word of God, than Secular and Sensual Delights, especially that of Plays. These two Pleasures are entirely incompatible, those who are delighted with Plays cannot be pleas'd with Truth, and those who are pleas'd with Truth, have a Disgust for these sort of Pleasures. And therefore that same Prophet to whom God had given this Spiritual Relish of his Word, shews immediately after that he could not bear the Assemblies of Gaming and Diversion, and that he plac'd all his Glory and all his Joy in considering the Wonders of the Works of God. *Non sedi cum concilio ludentium, & gloriatus sum à facie manus tuæ.* And the holy King *David*, who had also tasted the Sweetness of the Divine Law, shews in like manner the Contempt which it makes him conceive for all the vain Discourses and all the vain Amusements of this World. *Narraverunt mihi iniqui fabulationes suas, sed non ut lex tua.* This is the Sentiment with which Psal. 118. 85.

the

the Holy Ghoſt inſpires all thoſe to whom he gives a Love for his holy Word. All the Diverſions which are ſo agreeable to Perſons of the World, are to them an inſipid Food, of which they cannot taſte, becauſe they find nothing in them but Emptyneſs, Vanity, and Folly; and not the Salt of Truth and of Wiſdom; which makes them ſay with *Job*, that they cannot reliſh them, *Who can eat of this Meat which has no Salt?*

But if the Soul on the contrary abandons it ſelf to theſe falſe Pleaſures, ſhe immediately loſes the reliſh of Spiritual ones, and finds nothing but Diſguſt for the Word of God. Theſe are thoſe Sowre Grapes of which the Prophet ſays, they benum and *ſet the Teeth on*
Jer. 30. 31. *Edge of thoſe who eat them.* That is to ſay, according to St. *Gregory's* Explication, that when one feeds himſelf with the vain Pleaſures of the World, the Spiritual Senſes become ſtupify'd, and incapable of the reliſhing or underſtanding the Things of God. Now among the Pleaſures of the World which extinguiſh the Love of the Word of God, it may be ſaid that Plays and Romances hold the firſt rank, becauſe there is nothing more oppos'd to Truth

Truth, and that the Spirit of GOD, as ſays St. *Bernard*, being a Spirit of Truth can have no part with the Vanities of the World.

XVIII.

GOD does not impute to us the Coldneſs which proceeds from the withdrawing of his Light, or merely from the Heavyneſs of this Body; but no doubt he imputes to us that, to which we have contributed by our Negligence and our vain Diverſions. 'Tis his Will that we ſhould eſteem nothing ſo much as the precious Gift which he has made us of his Love; and that we ſhould be careful to preſerve it by giving it Nouriſhment. This Command he has made to all Chriſtians in the Perſons of the Prieſts of the Ancient Law, whom he ordains always to maintain the Fire on the Altar, and to take care to put Wood upon it every day in the Morning. This Altar is the Heart of Man, and every Chriſtian is the Prieſt who ought to be careful to nouriſh the Fire of Charity on the Altar of his Heart, by putting Wood every day upon it, that is to ſay, maintaining it by the Meditation

of Divine things and by Exerciſes of Piety. Now if thoſe who go to Plays have yet any ſenſe of Piety, they cannot diſown that Plays deaden and entirely extinguiſh Devotion; ſo that they ſhould not doubt that GOD judges them extreamly guilty for having made ſo little account of his Love, that inſtead of nouriſhing and endeavouring to augment it, they have not fear'd to extinguiſh it by their vain Diverſions; and that he will impute to them as a great Sin the Abatement orthe Loſs of their Love to him. For if a Diſſipation of the Goods of the World and of Earthly Riches by Luxury and Gaming is no little Sin, what muſt be judg'd of a Diſſipation of the Goods of Grace and of that precious Treaſure the Scripture ſpeaks of, which we ought to purchaſe by the Loſs of all the Goods and all the Pleaſures of this Life.

XXIX.

THE Fathers blame as a dangerous Temerity the Conduct of thoſe who not being yet ſufficiently confirm'd in the Love of GOD, employ themſelves with

with too much Ardour in Exterior Good Works on pretext of Charity, because it is difficult for the Mind not to dissipate it self extreamly in these Exercises. *If the Soul*, saith St. *Gregory, is not established and fortified in the Interior Life by Grace, it cools extreamly in Earthly and Secular Employments.* What Judgment would he then have made of those who being yet weak, make nevertheless no difficulty of going to Plays, which dissipate the Mind more than the greatest Occupations, and which cannot be excus'd either by Zeal or Charity, since nothing but Pleasure is sought in them?

XXX.

NO body without doubt, would approve of a *Monastick's* going to the Play, because all the World sees well enough the extream Disproportion between this Diversion and the Holy Life which he professes; but they are not shock'd in the same manner at many Christians making no difficulty to go thither; because they do not know the Sanctity to which they are oblig'd by their Baptismal Vow. They do not consider

that (as St. *Paul* says) by the Grace of this Sacrament they have been buryd with JESUS CHRIST; that they have vow'd to embrace his Cross, not to live any longer to themselves, or to the World, but to have CHRIST live in them. They do not consider that the Christian Life ought to be not only an Imitation but a Continuation of the Life of JESUS CHRIST, since 'tis his Spirit that ought to act in them and by them, and to imprint in their Hearts the same Sentiments which it imprinted in the Heart of JESUS CHRIST. If they look'd on the Christian Life with this veiw, they would immediately be sensible how much Plays are oppos'd to it; and there needed no Arguments to convince those of it who were persuaded of these Capital Truths of our Religion, as there needs none to convince a Monastick who knows his Rule, that Prophane Diversions are forbidden to him.

XXXI.

ALL our Actions are due to JESUS CHRIST, not only as to our GOD, but as to him who has redeem'd us with

a great Price, to oblige us to glorifie him in all our Works, according to St. *Paul.* All our Actions then muſt be refer'd to his Glory, and teſtifie that we are Lovers of CHRIST Crucified, that we love what he lov'd and hate what he hated. They muſt in fine be ſuch as that we may truly ſay we do them for him and for his Love. Now would it not be mocking both GOD and Man to ſay that one goes to a Play for Love of JESUS CHRIST? and if this Diſpoſition is Eſſential to Chriſtianity, as cannot be doubted, it is Plain that thoſe who frequent Plays are not, and do not live in the Spirit of Chriſtianity.

XXXII.

IF a Chriſtian conſiders himſelf as a Sinner, he muſt be ſenſible that there is nothing more contrary to that ſtate which obliges him to Penitence, to Tears, and to Shunning uſeleſs Pleaſures, than the Search of a Diverſion ſo vain and dangerous as that of Plays: and if he conſiders himſelf as a Child of GOD, as a Member of JESUS CHRIST, illuminated by his Truth, enrich'd with his Grace, nouriſh'd by his Body,

and Heir of his Kingdom, he muſt conclude that there is nothing more unworthy of ſo high a Dignity, than to ſhare in the fooliſh Pleaſures of the Children of the World.

XXXIII.

TRUE Piety cannot ſubſiſt without a ſalutary Fear, which the Soul conceives at a View of the Dangers with which ſhe is environ'd. She cannot be ignorant of the Power and the Malice of her Enemies, who are round about to devour her, as the Scripture ſpeaks. She knows, as St. *Paulinus* ſays, that all the Faſhion of the World paſſes away, and that all Corporeal Creatures which attract our Hearts by our Eyes, are ſo many Snares which the Devil makes uſe of to catch us, ſo many Swords with which he endeavours to pierce our Hearts. She knows that ſhe walks in the midſt of a thouſand Enemies, and a thouſand Snares, and that ſhe is among them without Light, and without Strength, ſince ſhe finds nothing but Darkneſs in her Underſtanding, Weakneſs in her Will, and revolting in her Senſes. The Experience of ſo many

many Souls that are loſt in her Sight, and the general Corruption which reigns every where, makes her know that there is nothing more rare than Chriſtian Virtue, nothing more eaſy than to periſh, nothing more Difficult than to be ſav'd. How then can ſhe joyn with ſo juſt a Fear of the dreadful Evils which threaten her, the vain Diverſions of the World, and entertain her Mind with the vain Fancies with which Plays do fill it? Is it not viſible that as the natural Effect of Plays is to ſtifle this ſo uſeful a Fear; the Effect of this Fear ought likewiſe to be to ſtifle the Deſire of uſeleſs Diverſions; and to make the Soul conclude that ſhe has many other Things to think of, and to do in this World, than to go to Plays, that the Time which God gives her is too precious to be miſerably loſt in theſe vain Amuſements? ſo that when ſhe abandons her ſelf to them, it muſt be by blinding her ſelf, by loſing the Remembrance of her Dangers, and by ſtifling alſo that Diſpoſition by which the holy Spirit enters the Heart, and which he maintains in it as long as he remains there.

XXXIV.

ONE of the first Effects of the Light of Grace is to discover to the Soul the Emptyness, the Nothingness, and Instability of all Worldly Things, which pass and vanish away like Phantasms, and to make it see at the same time the Greatness and Solidity of Things Eternal. And this Disposition produces in all Christian Souls a particular Aversion for Plays, because they see a peculiar Emptyness and Nothingness in them. For if all Temporal Things are only Figures and Shadows, these are but the Figures of Figures, since they are nothing but the vain Images of Temporal Things, and often of Things that are false.

XXXV.

SIN has open'd Mens Eyes to make them behold the Vanities of the World with Pleasure; and the Grace of the Gospel, by opening the Eyes of the Soul for Divine Things, shuts them to Worldly Things by a much more happy Blindness than that miserable Sight which

which Sin has procur'd us. 'Tis this advantagious Blindneſs, ſaith St, *Paulinus*, which the Prophet beg'd of GOD, when he ſaid, *Keep my Eyes from beholding Vanity*, and which our Saviour prefers to the clearſightedneſs of the *Jews*, when he ſays to them, *If you were blind you would have no Sin.*

If then we are oblig'd as Chriſtians to beg of GOD that he would take away our Sight from all the Follies of the World, of which Plays are an Abridgment; and that he would imprint in our Hearts an Hatred and Averſion for them. How can we think that we may feed our Eyes with thoſe vain Spectacles, and place our Delight in what ought to be the Object of our Averſion and of our Horror?

THE

THE DECREES OF THE COUNCILS CONCERNING Plays and Publick Shews.

THE ADVERTISEMENT.

THere are three things to be remark'd in reading the Canons *of the* Councils *concerning* Plays.

The Firſt *is the Severity of the Church againſt* Players, *and againſt thoſe who were preſent at ſuch Spectacles, with the great Care ſhe has taken to hinder Chriſtians from being conſtrain'd to go to them, or to be Actors in them; which may let us ſee that ſhe did not look on it as a ſmall Crime.* The

The Second *is, that thoſe* Canons *which are againſt* Shews *in general, are likewiſe againſt* Plays, *ſince they comprehend all Spectacles, and that* Plays *was one of them among the Antients, and even the moſt diverting of them to Polite Perſons; ſo that it cannot be ſaid that thoſe* Canons *are only againſt other* Shews. *For if that were true the Church would have made ſome Difference between 'em, by diſtinguiſhing to her Children which are the Spectacles that are allow'd them, and which they are forbidden. But that which ſhews yet more clearly that thoſe* Canons *which*

are

are againſt Spectacles in general, do likewiſe comprehend Plays, *is, that there are* Canons *which condemn* Plays *in particular, the Church taking care to explain more expreſly at certain Times, thoſe Things which ſhe contents her ſelf only to ordain in general on other Occaſions.*

The Third *Thing to be remark'd is, that tho' an* African Council *held in the Year* 424, *deſir'd no more of the Emperors, than to prohibit all* Shews *on certain Days more particularly dedicated to the Worſhip of God and to Exerciſes of Piety; that does not im-*

port

port that the Council *intended to approve or to allow them on other Days; of which the Reaſon that induced them to deſire that Prohibition of the Emperors is a manifeſt Proof, the* Council *expreſſing that it is becauſe thoſe Spectacles are contrary to the Commandments of God. But as in that time there remain'd ſtill a great number of* Pagans, *over whom the Church had no Juriſdiction, and that beſides the People had ſo great a Fondneſs for thoſe Spectacles, that it would have been almoſt impoſſible for the Emperors themſelves to have aboliſh'd them; the Church by an extream*

tream Prudence contents her ſelf with doing three Things: First, *to deſire, that out of that Reſpect which was due to the true Religion (which at that time was likewiſe the Religion of the Emperors) all* Shews *ſhould abſolutely ceaſe whilſt the Church was employ'd in honouring God during the great Solemnities:* Secondly, *to deſire that Chriſtians might not be conſtrain'd either to be Actors or Spectators of thoſe forbidden Sports: And* Laſtly, *to denounce Excommunication to thoſe of her Children who ſhould be Diſobedient to her Orders and to her Diſcipline; ſo that*

far from drawing any Concluſion from this Council *in favour of* Plays, *'tis from the Reſolutions of that celebrated Aſſembly we draw our ſtrongeſt Arguments againſt them.*

THE

THE DECREES OF THE COUNCILS CONCERNING Plays and Publick Shews.

CANON lxii,

Of the Council of Illiberis, *held in the Year* 305.

IF any *Players* will embrace the Christian Faith, we ordain, That they first renounce their Employment, and that afterwards they be admitted, on Condition they no more exercise their former Trade. But if they act contrary to

this Decree, that they be driven out, and cut off from the Church.

CAN. lxvii,

Of the ſame Council.

IT is forbidden that any Women who are of the Faithful or Catechumens ſhould marry with Players, and if there are any who do marry them, let them be Excommunicated.

CAN. V,

Of the firſt Council of Arles, *held in the Year* 314.

AS to Players, we ordain that they be excommunicated as long as they continue that Employment.

CAN.

CAN. II.

Of the third Council of Carthage, *held in the Year* 397.

IT is forbidden that any of the Laity be preſent at Publick Shews: for Chriſtians have always been prohibited going to Places prophan'd by Blaſphemy; that is to ſay, according to the Interpretation of *Zonaras*, that Chriſtians have always been forbidden to go to Places where there is nothing done but unlawful and ſhameful Actions; and where by conſequence thoſe Chriſtians who are preſent, cauſe the Name of GOD to be blaſphem'd by Infidels, ſeeing the little Regard that Chriſtians have to Temperance and Decency.

CANON. lxxxviii,

Of the fourth Council of Carthage, *held in the Year* 398.

LET him who on Holy-days leaves the Solemn Assembly of the Church to go to Shews, be Excommunicated.

Council of *Africk*, held in the Year 424

Canon 28 *or* 61, *according to the Code of the Canons of the* African Church.

IT must be requested of the most Pious Emperours *Theodosius* and *Valentinian*, that they will prohibit Theatrical Shews and other Sports on Sundays and the other Festivals which the Christian Religion solemnizes; chiefly because that during the *Octave of Easter*, the People run to the *Circlus* instead

inſtead of going to Church; If the Repreſentation of the Shews, which are accuſtom'd to be given to the People happen on thoſe Holy-days, ſuch Sports ought to be remitted to another time.

It muſt beſides be repreſented to the moſt Pious Emperors, that Chriſtians ought not to be conſtrain'd to be preſent at the *Shews*, or to be Actors in them; for no Perſon ought to be forc'd by Perſecution to do things that are contrary to the Commandments of GOD, but every one ſhould be left in the Liberty he has receiv'd from GOD, to make uſe of it as he ought; Eſpecially it ſhould be conſider'd in what danger thoſe are who being of that Number of Perſons that are charg'd with the care of the Publick Sports, are forc'd by the Terror of Puniſhments to be preſent at the *Shews*, contrary to the Commandments of GOD,

The Emperors Theodosius *and* Valentinian *having a Regard to the Remonstrances of the Fathers of this Council, published, in the Year following*, 425, *this Law which is set down in the Code of* Theodosius, Lib. 15. Tit. 5. De Spectaculis.

" WE forbid the People in all " the Cities of our Empire " the Diversions of the Theatres and " of the *Circus*, on *Sunday*, which is " the first day of the Week, on the day " of our Saviour CHRIST's Nativity, on " the *Epiphany*, all the days of *Easter* " and of *Whitsontide*, as long as the " white Robes are worn, (which by " their Whiteness figure that new " Light which is receiv'd in Baptism) " as likewise on the days on which is " celebrated with great reason the " Memory of the Apostles Martyrdom, " who are the Masters of all Christians. " And if there are still any Persons who " follow the Impiety of the *Jews*, or " the Error and Folly of the Heathens, " let them know that the time of Prayer " is very different from the time of

" Pleasures

" Pleaſures and Diverſions. And that
" none may think themſelves oblig'd
" to be preſent at the *Shews*, or to act
" in them in honour of us, or by the
" Reſpect and Veneration which they
" owe to the Imperial Majeſty, with-
" out having regard even to the Wor-
" ſhip that is due to GOD, for fear of
" offending us by ſhewing leſs Affe-
" ction towards us than they were ac-
" cuſtom'd to do; We will, that all the
" World be perſwaded that the greateſt
" Honour we can receive from Men is
" that all the Earth render to Almighty
" GOD the Submiſſion and Service
" which is due to his Greatneſs.

Council of *Africa*, held in the Year 424.

Canon 30 *or* 63, *according to the Code of the Canons of the* African Church.

IT muſt be alſo requeſted of the Emperors, that if any of the Actors of the Publick *Shews* will receive the grace of Chriſtianity, and come out of that infamous State in which he was, that

that no Perſon may oblige or conſtrain him to return to his former Employment.

The Fathers of this Council demand the Execution of a Law which the Emperors Valens, Gratian *and* Valentinian, *had ſent to* Heraſius *Proconſul of* Africa, *in the Year* 381, *to publiſh it.*

" IF the Women who are of the infa-
" mous Race of Players, refuſe to go
" on the Theatre, let them be forc'd
" to it, provided they have not yet
" made profeſſion of the Law and Faith
" of the moſt holy and venerable Reli-
" gion of Chriſtians, to keep it always
" inviolable. We ordain alſo that
" thoſe Women to whom we have
" granted by ſpecial favour that they
" ſhould not exerciſe that ſhameful
" Trade, ſhall enjoy that Exemption
" all their Lives, ſo that they may not
" be forc'd to return into the Company
" of Players.

CAN.

CAN. CXXIX,

Of the Code of the Canons of the African Church.

THAT infamous Perſons, ſuch as are the *Comedians*, be not received to form Accuſations.

CAN. XX,

Of the ſecond Council of Arles *held in the Year* 452.

AS for thoſe Comedians who are of the Number of the Faithful, we ordain that they be Excommunicated as long as they continue that Employment.

CAN.

CAN. li,

Of the Sixth General Council held in the Year 680.

THIS holy General Council condemns thoſe who are call'd Comedians, and abſolutely forbids their *Shews*, as likewiſe the Dances which are perform'd on the Theatre. If any one in contempt of this Decree ſhall commit any of thoſe Crimes which are here forbidden, if he is an Eccleſiaſtick let him be depos'd, and if a Laick let him be Excommunicated.

Upon which *Zonaras* makes this Reflection: The Rules of the Evangelical Diſcipline, far from permitting the Faithful to abandon themſelves to Libertiniſm and Diſſoluteneſs, obliges them to behave themſelves vertuouſly and without Reproach, to anſwer the Sanctity of that Religion which they profeſs; therefore the Decree of this Canon forbids all that relaxes the Mind, and diſſipates the Attention by a uſeleſs Diverſion which Cauſes exceſſive and diſſolute Laughter. THE

CAN. IX.

Of the third Council of Chalons *held in the Year* 813.

THE Priests ought to abstain from all those Objects which only charm the Ears, and surprize the Eyes by Appearances vain and pernicious, and they not only ought themselves to reject and avoid Comedies, Farces and Indecent Sports, but they ought besides to represent to the Faithful, the Obligation they are under to reject and avoid them.

THE

THE REGULATION

Of the most Pious *Charles Borromeus* Bishop of *Milan*; drawn from the second Diocesan Synod held at *Milan*, in the Year 1568.

In the Second part of that Chapter where he treats of the Obligations of Preachers to reprehend continually those pernicious Customs which are the Source of Sin, and persuades to have them abolish'd, 'tis as follows;

LET the Preachers continually reprehend the Pleasures that lead to Sin, to which those Persons who follow the Irregularity of a deprav'd Custom, let themselves so easily be carry'd; let the Preachers labour to render these things

things odious, let them repreſent to the People how great is the Offence and Injury done to GOD by them, that 'tis from thence ſo many Evils proceed, that 'tis this which cauſes the Publick Miſeries and Calamities, and innumerable Misfortunes.

Let them inceſſantly repreſent how much the *Shews*, the Sports and other little Diverſions (which are the Remains of Paganiſm) are contrary to the Chriſtian Diſcipline; how execrable and deteſtable they are; how many publick Evils and Afflictions they draw down on the Chriſtian People; and to convince their Hearers of this they ſhall employ the Reaſons which theſe Great Men *Tertullian*, St. *Cyprian*, *the Martyr Salvianus*, and St. *Chryſoſtom* make uſe of; let them omit nothing that may contribute entirely to deſtroy theſe Irregularities and Debauches.

They ſhall often Preach with Earneſtneſs againſt Balls and Dances, by which the moſt dangerous Paſſions are excited. In fine they ſhall employ all their Care to repreſent with a pious Zeal, and with as much Vehemence as is poſſible for them, how much the Plays, which are the Source and Baſis of almoſt all Evils

and

and all Crimes, are oppoſite to the Duties of the Chriſtian Diſcipline, and how conformable they are to the Irregularities of the Heathens; and that as they are a pure Invention of the Malice of the Devil, Chriſtians ought abſolutely to aboliſh them.

Council of Bourges *held in the Year* 1584.

Can. 4.

THIS Council exhorts all Chriſtians to behave themſelves in ſuch a manner that their Life may anſwer the Dignity and Honour of the Name of Jesus Christ; and to avoid as much as is poſſible the Publick Sports, Dancings, Plays, Maſquerades, and Games of Chance.

THE

THE SENTIMENTS OF THE FATHERS, Relating to Plays and Publick Shews.

U

THE

Advertiſement.

THE *Paſſages out of the* Fathers *which are made uſe of in this Treatiſe to ſhew that* Plays *are a Diverſion forbidden to thoſe who profeſs the Chriſtian Religion, are of three ſorts. Either they are againſt* Publick Shews *in general, in which* Plays *are comprehended, or they enter into a particular Detail of the different ſorts of* Shews, *in which they never*

forget Plays; *or elſe they are particularly againſt* Plays, *without ſpeaking of other* Shews.

Thoſe who forbid the Publick Shews *in general, condemn the* Theatre *as well as the* Amphitheatre, *and the* Circus, *ſince they comprehend all ſorts of* Shews: *Thoſe who enter into a Detail of them, make little Difference between the Vanity of the* Circus, *the Cruelties of the* Amphitheatre, *and the Diſorders of the* Theatre; *and thoſe who attack the* Theatre *in particular, are in ſo great Number, ſo Expreſs and ſo Full, that they*

they leave nothing to ſay or think on the Subject, ſince they exhauſt the Matter.

'Tis certain that there is nothing in Morality *which the* Fathers *have treated more throughly, nor in which they have better precaution'd againſt all the Falſe Reaſonings which might be made uſe of in following Ages, to juſtifie* Plays; *ſo that they have left no room for thoſe who defend them to interpret what they have writ after their own Faſhion, nor any Pretence for thoſe to doubt of their Sentiments, who ſeek for Truth in the Doctrine of the Church.*

Advertiſement.

No body denies, that the Diſorder of Plays, *againſt which the* Fathers *have employ'd their Zeal and their Eloquence, was a real Evil. But many pretend that there is nothing ſo different as the* Plays *of paſt Ages (which was the Object of their Anger and Indignation) and* Modern Plays; *that the former were full of Idolatry, Superſtition and Impurity; and that the latter are exempt from all thoſe Vices, againſt which the* Fathers *have chiefly enlarg'd. We muſt indeed allow that* Modern Plays *are exempt from Superſtition and Idolatry, but it muſt likewiſe be confeſs'd*

feſs'd that they are not exempt from Impurity; that on the contrary that apparent Decency, which for ſome Years had been a pretence for thoſe ill grounded Approbations that were given to Plays, *begins now to yield to an open and undiſguis'd Immodeſty; and that there is nothing for Example more ſcandalous than the fifth Scene of the ſecond Act of* The School of Women, *which is one of the the neweſt Comedies.*

It muſt beſides be confeſs'd, that if Idolatry and Superſtition are baniſh'd from them, they have been ſucceeded by Impiety; is there a more open School of

From which our *Libertine deſtroy'd* is taken.

Atheiſm than the Feaſt of Peter, *in which after having put the moſt horrible Impieties into the Mouth of an* Atheiſt *who has a great deal of Wit, the Author commits the Cauſe of God to a Servant; whom, to ſupport it, he makes to ſay all the Impertinences in the World; and he pretends at the end to juſtifie his Play ſo full of Blaſphemy, by the help of a Squib, which he makes the ridiculous Miniſter of the Divine Vengeance; and even the better to accompany that ſtrong Impreſſion of Horror which a Thundring ſo faithfully repreſented muſt make on the Minds of the Spectators,*

ſtators, he at the ſame time makes the Servant ſay all the Fooleries imaginable on this Adventure.

But as theſe Things are ſo clear and ſo evident that they need no Proof, and that the Deſign of this Work is chiefly to ſhew, that Modern Plays, *even cloath'd with all their pretended Decency, are evil, and that the* Fathers *have condemn'd them for thoſe Things which ſeem the moſt Innocent, to ſuch as do not enough know the Sanctity of the* Chriſtian Morality, *It may not be amiſs, in this* Advertiſement, *to produce the Sentiments of thoſe great Men on this Subject, col-*

collected into few Words, that thoſe who read the following Tranſlations, may with more Eaſe remark them when they find them ſcatter'd in their Works.

Tatian *forbids* Chriſtians *the going to* Plays, *becauſe they are full of Things Uſeleſs and Frivolous.*

Tertul. Apology, Ch. 38. Tertullian *forbids it, becauſe* Chriſtians *are Stangers to all ſorts of Wordly Pleaſures.*

Tertul. of *Spect.* Ch. 14. Ch. 15. *He argues that the* Holy Scripture *condemns all ſorts of Concupiſcence and Voluptuouſneſs: That the Mind of Man is not inſenſible enough not to be agitated by ſome ſecret Paſſion*

Paſſion even in the Uſe of the beſt and moſt regular Diverſions.

That even if one ſhould be preſent at Plays *without Affection and without Pleaſure, one would nevertheleſs be guilty of the Sin of Vanity: That Vanity and being employ'd in uſeleſs Things, is a Sin.* Againſt thoſe who ſay they receive no Impreſſion from them and that they do no Ill there.

That the World is the Workmanſhip of God, *but that the Works of the World are the Workmanſhip of the Devil; and that* Plays *ought to be put in the Number of the Works of the World: That* Plays *in themſelves eſtrange us from* God, *and from the Chriſtian Spirit: That even in the beſt State into* Ch. 25. Ch. 27.

which

which they can be put, 'tis a Voluptuouſneſs forbidden to Chriſtians; *but eſpecially in the* 28, 29, *and* 30th *Chapters of his Treatiſe againſt* Publick Shews, *he wonderfully eſtabliſhes what ought to be the Pleaſures of* Chriſtians, *in Oppoſition to thoſe of which he forbids them the Uſe.*

Ch. 11. Depedag. Clemens Alexandrinus *is not more favourable to* Plays *on the ſame Reaſons, and eſpecially on account of the Danger into which Men and Women put themſelves who go to thoſe Aſſemblies to gaze on one another, and on account of the Uſeleſſneſs and Vanity of that Diverſion.*

Minu-

Minucius Felix *compares the Fury of the* Amphitheatre *to the Paſſions which a* Comedian *excites, when he feigns to be mov'd by them himſelf.*

St. Cyprian *ſays, that in repreſenting Parricides, they teach what may be done by the Example of what has been; that* Comedians *move the Senſes, ſooth the Paſſions, and weaken the ſtrongeſt Vertue: That how innocent ſoever* Plays *might be in themſelves, they would ſtill be a* Vanity *unbecoming thoſe who profeſs* Chriſtianity. St. Cyp. in the Epiſtle to *Donat.*

Lactantius Firmianus *condemns in them the Change of Ha-*

Habit from one Sex to another, he likewiſes advertiſes us that the Senſe of Hearing is given us to hearken to the Inſtructions of GOD, *and to hear his Praiſes ſung.*

St. Ambroſe *in many Places condemns* Plays, *meerly for their Vanity.*

In. Trac. de fuga Sæculi. and in Ver. 37. Pſalm 118

St. John Chryſoſtome *would have us conſult our ſelves, and obſerve the difference of the State in which we find our ſelves when we come from Church, and of that in which one is when one comes from the* Play.

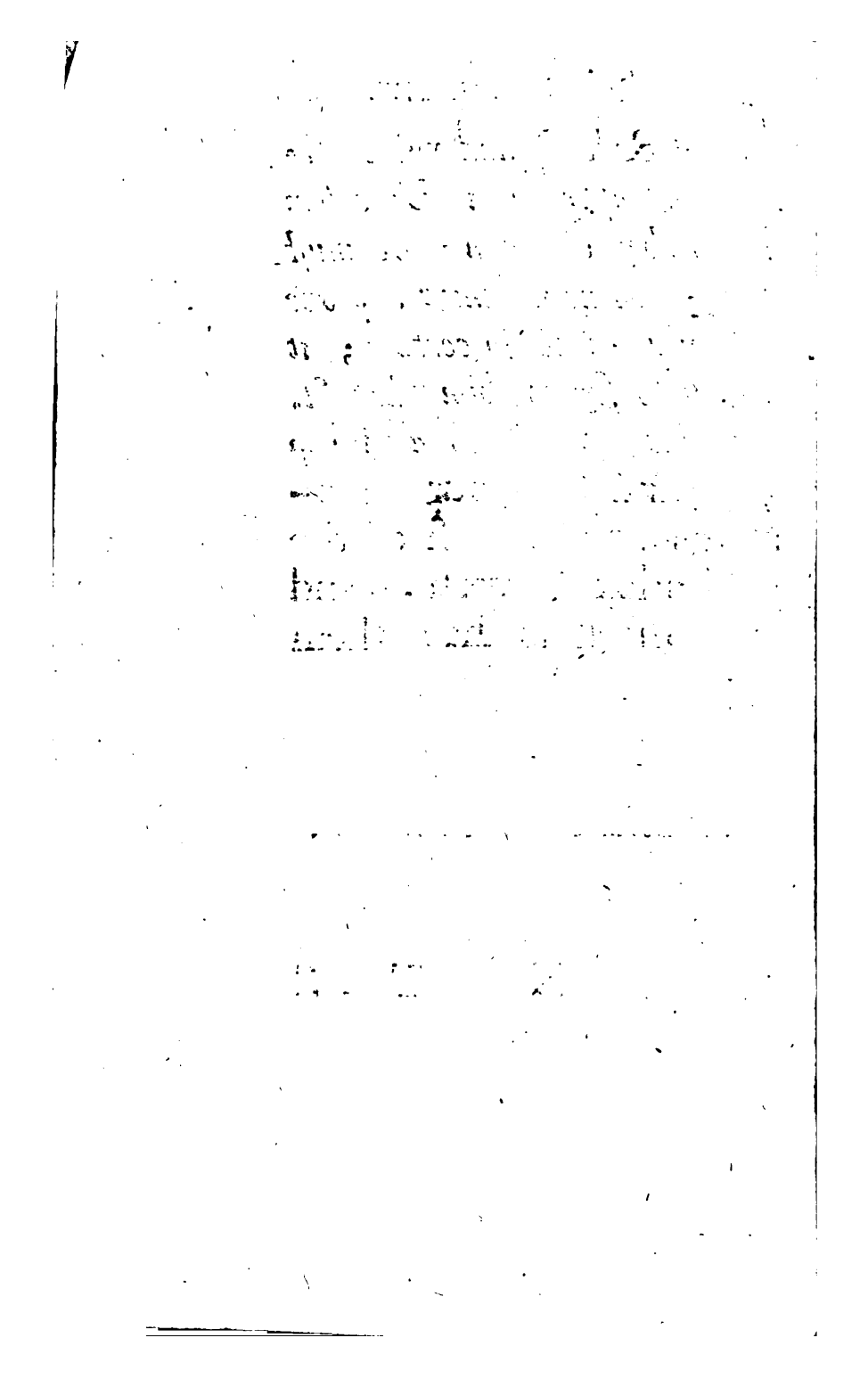
St. Auſtin, *who better knew the Corruption of the Heart of Man than any* Father *of the*

the Church, deplores, in his Confeſſions, the Love he had for Plays *before his Converſion, and the Pleaſure he felt in being mov'd by them to Grief; he ſays that this Pleaſure proceeds from a ſtrange Diſeaſe of the Mind, and that one is ſo much the more affected with theſe* Poetical Adventures *as one is leſs cur'd of their Paſſions: He acknowledges before* God *as a great Evil, the Diſpoſition which led him, when he ſaw Lovers repreſented who were conſtrain'd to ſeparate, to be afflicted with them. I ſhould make a* Volume *and not an* Advertiſement, *if I would*

would produce the Sentiments *of all the* Fathers *of other Ages; they may be ſeen in the following* Tranſlations, *and will be found conformable to thoſe of the firſt Ages; they all diſapprove of* Plays, *for all the ſame Things which are to be found in thoſe of this Time, in a more delicate, and by conſequence a more dangerous manner, than in the* Antient Plays.

If any one perſiſts after this to prefer his private Judgment *to that of the* Church, *(which has always follow'd the unanimous Conſent of the* Fathers, *as one of her moſt important*

portant Rules,) and will continue to approve a Diverſion which they condemn; we muſt not endeavour any more to prove to him a Truth ſo certain; it ſuffices to ſay to him what St. Athanaſius *ſaid to a Biſhop of* Corinth; Your Sentiments are not thoſe of the Orthodox Church, and our Anceſtors had them not.



THE SENTIMENTS OF THE FATHERS, Relating to Plays and Publick Shews.

First Century.

In the Eighth Book of the Apostolical Constitutions, Chap. 32.

ET him who is given up to the Spectacles of the *Theatre* quit that Affection, or let him not be admitted to receive *Baptism*.

Second Century.

Theophilus *Patriarch of* Antioch, *in the third Book to* Autolychus *against the Calumniators of the Christian Religion.*

IT is forbidden us to be Spectators of Duels, for fear we ſhould become Accomplices of the Murders committed in them. We dare not be preſent at other Spectacles, for fear our Eyes ſhould be defiled by them, and our Ears fill'd with the prophane Verſes recited there; as when they deſcribe the Crimes and Tragick Actions of *Thyeſtus*, and repreſent *Tereus* eating his own Children; and it is not allowable for us to hear the Adulteries of the Gods and Men related, which the Comedians, incited by the hopes of Gain, celebrate in the moſt agreeable manner that is poſſible for them: But GOD preſerve us, we who are Chriſtians, in whom Modeſty, Temperance and Continence ought to ſhine, who look on Marriage with one Woman alone

alone as only lawful, we by whom Chaſtity is honour'd, who fly Injuſtice, who baniſh Sin, in whom the Law of God reigns, who practice the true Religion, whom Truth governs, whom Grace guards, whom Peace protects, whom the Divine Word conducts, whom Wiſdom teaches, whom Jesus Christ who is the true Life directs, and whom God alone rules by the Empire he has over us; God preſerve us, I ſay far from committing, even from thinking of ſuch Crimes.

Tatian *in the Treatiſe which he compos'd againſt the* Grecians.

OF what uſe is a furious *Oreſtes* to to me, as he is repreſented by *Euripides*, or another who comes to entertain us with *Alcmeon's* having murder'd his Mother, or he who wears a Mask, or who makes Grimaces, or huffs with a Sword by his Side, or he who dreſſes himſelf in a manner unworthy of a Man; Let us leave the Fables of *Hegeſilaus* and of the Poet *Menander*; why ſhould I loſe my Time to admire a Player on the Flute? and

why ſhould I ſtay to conſider a *Theban*, *Antigenides* Diſciple of *Philoxenus* who was of that Trade? We leave to you theſe frivolous and uſeleſs things; but rather believe the Truths of our Religion, and quit theſe Fooleries by our Example.

Tertullian *in his Apology*,

CHAP. 38.

WE renounce your Publick Shews, as we condemn their ſeveral Origines, knowing them to be the Effects of Superſtition and Idolatry. In fine we deſpiſe all that paſſes in them. We have no Commerce with the Frenzies of the *Circus*, with the Immodeſty of the *Theatre*, the vain Exercifes of the Wreſtlers, or with the Cruelties of the *Amphitheatre*. The *Epicureans* were allow'd to frame a Pleaſure for themſelves, in which they eſtabliſh'd the Reality of the *Supream* GOD; In what then do we offend you, if we take other Pleaſures than you? But if we will know no ſort of Pleaſure, methinks it is no concern of yours, and if in this there is

any

any Loſs, it falls wholly upon us. We reject, you ſay, the things which pleaſe you: we have a Right ſo to do, ſince our Pleaſures are not yours.

Tertullian *in his Treatiſe of Publick Shews,*

CHAP. I.

YE who are ready to enter into the Service of the Divine Majeſty, and ye who are already enter'd by Confeſſion and the Declaration you have made of it in Baptiſm, know and acknowledge that the Nature of the Faith, the Order of Truth, and the Law of the Chriſtian Diſcipline abſolutely condemns the Diverſion of the Publick Shews, with the other Irregularities of the World; that none of you may ſin out of Ignorance or Diſſimulation. For Pleaſure has ſo great a Power over Men that it makes them embrace Occaſions of Sin out of Ignorance, to betray their Conſcience by Diſſimlation.

CHAP. 3.

THERE are ſome Chriſtians who out of Simplicity, or for want of Docility, can hardly believe that they are oblig'd to deprive themſelves of the Diverſion of the Publick Shews; becauſe ſay they it does not appear in the Holy Scriptures that this is forbidden to the Servants of GOD. 'Tis true we do not find this Prohibition in expreſs terms in Holy Scripture, you ſhall not go to the *Circus*, you ſhall not be preſent at *Plays*, you ſhall not be Spectator of the Combats of the Wreſtlers, or of the Gladiators; as it is ſaid in formal Terms, *you ſhall not kill, you ſhall not worſhip Idols, you ſhall not commit Adultery, you ſhall not Steal, you ſhall not injure your Neighbour.* But the Condemnation of *Shews* is notwithſtanding clearly enough expreſs'd by theſe firſt words of the Pſalms of David, *Bleſſed is the Man who has not walked in the Council of the ungodly, nor ſtood in the way of Sinners, and has not ſat in the Chair of Peſtilence.*

CHAP.

CHAP. 14.

CAN it be ſaid that *Shews* are not forbidden by the Holy Scripture, ſince it condemns all ſorts of Concupiſcence? For as Concupiſcence comprehends Avarice, Ambition, Gluttony and Luxury, it likewiſe comprehends Voluptuouſneſs: Now *Shews* are one kind of Voluptuouſneſs.

CHAP. 10.

AS to Plays, if we conſider the Original of the Theatre, which is the place where they are repreſented, we ſhall find that it is the Temple of *Venus*; 'Twas under this Title that it was eſtabliſh'd in the World; for before, as ſoon as Theatres were ſet up, the *Cenſors* often made them be thrown down, to preſerve that Purity of Manners, of which they foreſaw the Corruption and inevitable Ruine, if the Liberty of Shews were permitted. So that the Sentiments of Heathens, which are likewiſe ours in this point, are a Teſtimony to them of the Impiety of Plays, as the Regulations even of Human Diſcipline

cipline ſerves to prejudice us againſt them. *Pompey the Great*, who ſurmounted himſelf by the Magnificence of his Theatre, having built that Refuge of all ſorts of Impurity, fearing he might be one day branded for it by the Cenſors, and by that means a blemiſh be caſt on his Memory, built a Temple over it to the honour of *Venus*; and in the Edict which he publiſh'd to convene the People to the Conſecration of that Edifice, he did not give it the Name of *Theatre*, but of the *Temple of Venus*, under which, ſays he, we have put Seats for thoſe who will be preſent at the Diverſions: Thus under the Title of a Temple he rais'd that deteſtable Building, making uſe of Superſtition to baffle Diſcipline.

CHAP. 15.

AND if the Modeſty and Probity of ſome are ſecur'd at Plays by their Dignity, their Age, or even by their natural Temper; yet their Minds are not ſo inſenſible as not to be mov'd by ſome Secret Paſſion; None receive Pleaſure without Senſible Impreſſions, and ſuch Impreſſions are always

always accompany'd with the Circumſtances which excite them. But if any one is preſent at Plays without Pleaſure, and without receiving any Impreſſion, He is then guilty of the Sin of ſpending his Time very vainly, in going to a place that is of no uſe to him; and Employing our ſelves to no purpoſe is certainly a Sin, which a Chriſtian ought to avoid. But beſides, does not one who is preſent at Plays condemn himſelf, ſince in that he would not be like thoſe Actors, he confeſſes that he deteſts them? Now it is not ſufficient for us to do nothing like, but we are beſides oblig'd not to favour by our Conſent and our Approbation thoſe who commit theſe Crimes. *If thou ſeeſt a Thief*, ſays the *Pſalmiſt*, *thou Conſenteſt unto him*, *Pſ.* 50. *v*, 18. would to GOD it were poſſible for us not to live in the World amidſt theſe People, but at leaſt we ought to keep our ſelves from the Deeds of the World, becauſe the World, is the Workmanſhip of GOD, but the Deeds of the World are the Works of the Devil.

CHAP.

CHAP. 18.

IF Tragedies and Comedies are Repreſentations of Crimes, and of irregular Paſſions, they are Bloody, Laſcivious and Impious; for the Repreſentation of an Enormous Crime, or of a Shameful thing, is not better than what it repreſents. And as we are not allow'd to approve of a Crime in the Action which commits it, neither are we allow'd to approve of it in the Repreſentation.

CHAP. 22.

THOSE very Perſons who authoriſe the Stage, do as much abaſe the Players as they exalt the Plays; they declare them Infamous by their Edicts, they deprive them of all Privileges, excluding them the Court, the Bar, the Senate, the Order of Knighthood, and from all other Honours and Dignities whatſoever. What Inconſiſtency is this? to love thoſe they puniſh, to deſpiſe thoſe they approve, to magnifie the Art, and to note with Infamy thoſe who exerciſe it. Is it not a ſtrange

piece

piece of Juſtice to blacken a Man for that very thing which renders him worthy of Praiſe? or rather is it not a plain Confeſſion that a thing is evil, when thoſe who perform it, how agreeable ſoever they be, are noted with Infamy?

CHAP. 23.

SINCE then how favourable ſoever Men are to the Diverſions of the Stage, they judge thoſe who are Actors of them to be unworthy of Admittance to Dignities, and note them with Infamy, how much more ſevere will the Judgment be, which the Juſtice of GOD will exerciſe againſt them?

CHAP. 25.

CAN a Man think of GOD in thoſe Places where there is nothing of GOD? Can he learn to be Chaſte when he finds himſelf tranſported and as it were enebriated with the Pleaſure he takes at a Play? But there is nothing more Scandalous at all Publick Diverſions, than to ſee with what Care and Allurement Men and Women are adorn'd;

dorn'd; the Expreſſion of their Sentiments to each other, whether agreeing or different, to approve or diſapprove the things they are entertain'd with, ſerves only to excite in their Hearts irregular Paſſions: In fine, no body goes to Plays but with deſign to ſee and to be ſeen. How can a Man reflect on the Exclamations of a Prophet, when his Ears are ſtruck with thoſe of a Tragedian? How can he meditate on any part of the Pſalms, when his Mind is attentive to the Verſes recited by a Comedian? GOD forbid that his Servants ſhould have ſuch a Fondneſs for ſo pernicious a Pleaſure; for what Blindneſs is it to leave the Church of GOD to run to that of the Devil, to fall from Heaven into a Sink of Mire? how unbecoming is it to honour Players with your Approbations and Applauſes, by clapping thoſe Hands which you have been lifting up to invoke the Name of GOD?

CHAP. 26.

'TIS not ſtrange then that ſuch People ſhould be poſſeſs'd by the Devil; GOD is Witneſs that we have had

had an Example of this in a certain Woman, who having been at the Play-house, return'd from thence with the Devil in her Body; and when the Unclean Spirit was press'd in the Exorcism, and ask'd how he durst attack a Christian, he answer'd boldly, I have done nothing but what I had a Right to do, for I found her in a Place that belongs to me. Indeed how many Examples have we of others, who communicating with the Devil by going to Plays, have fallen from GOD? for no Man can serve two Masters; what Communion is there betwixt Light and Darkness, betwixt Life and Death?

CHAP. 27.

WILL you not then avoid this Seat of the Enemy of JESUS CHRIST, that Chair of Pestilence, where the very Air is infected by those execrable Voices? What tho' the Plays have something Sweet, Agreeable, Innocent, and even Vertuous in them? they are not the less Dangerous for that; 'tis not usual to mingle Poyson with Gall or Wormwood, but with things well reliſh'd and agreeable to the Taste;

Taſte; ſo the Devil mingles his Venom with the beſt and moſt agreeable Things; look on all you meet with in Plays of Generous, Vertuous, Refin'd and Engaging, look on it as a Draught of Honey in a poiſon'd Cup, and conſider that there is much more Danger than Pleaſure in it.

CHAP. 28.

WHilſt the World rejoices, ſays our Lord, *ye ſhall weep and lament.* Let us be Sorrowful then, whilſt the Heathen and the Men of the World rejoyce, that when they fall into that dreadful State of Sorrow which the Juſtice of GOD reſerves for them, we may enter into that Joy which our Lord prepares for the Elect. For if we rejoyce with them in this World, we ſhall be eternally afflicted with them in the other. 'Tis a great Senſuality in Chriſtians to ſeek their Pleaſures in this World, or rather 'tis a ſtrange Folly to eſteem ſuch Things as real Pleaſures. Some Philoſophers have given that Name to Quiet and Tranquility; this was all they aim'd at, this their Joy and Glory; but you Chriſtians cannot

not be ſatisfied without Plays. We cannot indeed be without Pleaſure, but Death ſhould be that Pleaſure, for are not our Deſires the ſame with the Apoſtle's, *to be diſſolv'd and to be with Chriſt*, and ought not our Pleaſure to be in the Accompliſhment of our Deſires?

CHAP. 29.

BUT you would paſs all your Life in Delights; why will you not then eſteem as you ought, why will you not ſo much as know the abundant and precious Delights which GOD has prepar'd for you? What is there more delightful than to be reconcil'd to GOD, to be enlightned with his Truth, to know the Errors that are oppos'd to it, and to be aſſur'd of the Pardon of our Sins? What greater Pleaſures than that which gives us a Diſguſt of all other Pleaſures, which makes us deſpiſe the World, gives us true Liberty, preſerves the Purity of our Conſcience, makes us content with Life, and to have no Fear of Death? What Pleaſure to tread under foot the Heathen Gods, to be victorious over Devils, and to live only

to God? These are the Delights of Christians, these their Entertainments Holy, Eternal, and which are given 'em gratis. They represent to us the Games of the *Circus* in a mysterious manner; instead of the Race of Chariots, consider the Course of Time and the Race of Life which passes; instead of the Term and End of the Carreer, look on the End of the World; instead of Siding with the Contenders of the *Circus*, defend the Cause of the Church, attend the Signal of God to appear before him, hearken to the Angel sounding the Trumpet, look on the Victory and the Crown of Martyrs as the Object of your Glory.

CHAP. 30.

BUT what will be that Sight (which approaches) of the Coming of the Lord, then when his Majesty shall shine forth, when he shall appear all glittering with Glory in the Pomp of a Magnificent Triumph? What will be the Joy of Angels? what will be the Glory of the Saints which shall arise? how Magnificent will the Kingdom be which is prepar'd for the Just?

juſt? how glorious will be the City of the *New Jeruſalem*? But 'twill be far another Sight when the Day of the laſt Judgment ſhall come; that Day which the Gentiles expect not, that Day which they deride, then when the old World and all that has been produc'd in it, ſhall be conſum'd in one Common Conflagration. Then the Players will be better heard, lamenting with a lowder Voice their own real Miſery.

Clemens Alexandrinus *in the third Book of his* Tutor. Anno. 204.

CHAP. II.

JESUS CHRIST who is our Maſter will not lead us to *Shews*; the *Circus* and *Theatre* may juſtly be call'd the *Chair of Peſtilence*, for all that is done in thoſe Places is full of Confuſion and Iniquity, and abundant Occaſions of Impurity are furniſh'd in theſe Aſſemblies, where Men and Women mingle together and gaze on one another: there Wicked Deſigns are form'd, whilſt laſcivious Looks excite Evil Deſires, and the Eyes accuſtom'd to be-

hold immodeſtly the Objects which are near it, make uſe of the occaſion that offers to gratifie their Concupiſcence. Theſe Shews ought therefore to be prohibited, where every thing is wicked, obſcene, or at leaſt vain and unprofitable; what is there ſo ſhameful that is not repreſented on the Stage? what Words ſo impudent that the Commedians ſtick at to move Laughter? So that thoſe whoſe Inclinations ſuiting with theſe things makes them take delight in them, muſt carry away with them lively Impreſſions of them; and for thoſe who are not affected with them, are they not guilty at leaſt of giving themſelves up to vain and uſeleſs Pleaſures? If they ſay they only make uſe of thoſe Diverſions to recreate and unbend the Mind. We anſwer that nothing ought to be made a Diverſion which is vain and uſeleſs; for no Wiſe Man will prefer that which is agreeable to what is more vertuous and profitable.

Minutius

Minucius Felix, Ann 206, *in his Book call'd* Octavius.

'TIS with Reaſon that we, who profeſs Modeſty and a good Life, abſtain from your Pleaſures, your Pomps and your Shews, as things evil, not only in their Original, being conſecrated to falſe Deities, but we condemn them as in themſelves pernicious Pleaſures. For how can we but abhor the Quarrels and Diſorders at the Races, and the Art of Murder profeſs'd by the Gladiators: the Madneſs is not leſs on the Theatre, and the Obſcenity is greater; there Adulteries are repreſented, or fulſomely recited, and an enſnaring Actor raiſes thoſe Paſſions in others, which he feigns to have himſelf.

Third Century.

St. Cyprian Ann. 250, *in his Epiſtle to* Donatius.

YOU will ſee on the Stage ſuch things as may give you both Grief and Shame; 'tis the Buſineſs of Tragedy Poetically to deſcribe the Crimes of Antiquity; the execrable Parricides and Inceſts of paſt Ages are there ſo lively repreſented (for fear Time ſhould deface the Memory of what was formerly done) that it ſeems to the Spectators as if they ſaw thoſe Criminal Actions really again committed; and Perſons of what Age or Sex ſoever, hearing what has been done, learn that the ſame things may be done again: thus Sins never die, Time does not cover them, and the Remembrance of wicked Actions is never loſt; they have ceas'd to be Crimes and are become Examples. People take Pleaſure in ſeeing what they have done at home repreſented in a Comedy, or hearing what they may do there: Adultery is learnt in ſeeing it repreſented,

ed, and Wickedneſs publickly authoriſed is ſo infectious, that Women who perhaps were Chaſte when they went to the Plays, have come Wanton out of them. Do not the Comedians corrupt the Manners by their ſhameful Geſtures? do they not ſooth Vice, and incline to Debauchery? they draw their Applauſes from their Crime, the more Immodeſt they are, the more Artful and Ingenious they are eſteem'd; and what is moſt Shameful, is look'd on with Pleaſure. In ſuch Diſpoſitions, is there any thing which theſe People may not perſuade? they pleaſe the Senſes, they ſooth the Paſſions, they weaken the ſtrongeſt Vertue; and Authority is not wanting to theſe agreeable Corrupters, which helps them to inſinuate their Poyſon the more effectually in the Hearts of thoſe who hear them.

In his Book of Shews.

WHAT tho' the Holy Scriptures do not expreſly forbid Chriſtians to go to Shews, mere Modeſty ought to hinder them from it; when the Scripture commands any thing it

expreſſes what it commands; but when it forbids, there are ſome things ſo Shameful, that it is thought fitter only to forbid them in general, than to mention them in particular. If GOD, who is the Sovereign Wiſdom, had deſcended to Particulars in this Caſe, he muſt have ill known the Nature of his People; for Experience ſhews us, that it is often better not to expreſs in particular what we would not have done, for fear of giving an occaſion of doing it; ſince Men are commonly moſt bent on thoſe Things which are forbidden them. But tho' he does not expreſs thoſe Crimes in Scripture, he does not the leſs forbid them, ſince the Severity he uſes in puniſhing all ſorts of Crimes, ſufficiently ſhews it, and Reaſon makes it evidently known. Let every one only conſult his own Thoughts, and conſider within himſelf the Nature of his Profeſſion, and that will guard him from committing any Indecency; for Men uſually obſerve thoſe Rules moſt exactly which they have preſcribed to themſelves: But what then have the Scriptures forbidden? they forbid us to look on what we are not allow'd to do; they have, I ſay, condemn'd all ſorts of

Shews

Shews in condemning Idolatry, which is the Mother from whom all theſe Monſters of Vanity and Levity have proceeded.

What ſhould a Chriſtian do then at theſe Shews if he flies Idolatry? What can he ſay? Can he who is already ſanctified, take Pleaſure in criminal Things? Will he approve, contrary to the Commandment of GOD, thoſe Superſtitions he takes Delight in when he is Spectator of them? He ought to know that 'tis the Devil, and not GOD who has invented all theſe Things. Can he have the Impudence to exorciſe in the Church thoſe Dæmons, whoſe Pleaſures he praiſes at the Shews? having renounc'd the Devil at his Baptiſm, he has renounc'd all that belongs to him, but if after being united to JESUS CHRIST he goes to the Devil's Shews, he renounces JESUS CHRIST as he had before renounced the Devil. Idolatry, as I have already ſaid, is the Mother of all Shews, and to draw faithful Chriſtians to her ſelf, ſhe ſooths and charms them by the Pleaſures of the Eyes and Ears. The Devil knowing that Naked Idolatry would give Horror, has cover'd it with the Pleaſure

ſure of Shews to render it Lovely. Nevertheleſs all the World goes to Shews, they delight themſelves at this publick Wickedneſs, either to ſee their own Vices, or to learn them there; they run to this infamous Place, to this School of Impurity, that they may practiſe thoſe Evils in Secret which they have learnt in Publick, and in view, as we may ſay, of the Laws, they commit all the Crimes which are forbidden by the Laws. What does a faithful Chriſtian do there? he is not allow'd to have even an impure Thought; how then can he take Pleaſure in Repreſentations of Impurity? what does he but expoſe himſelf to loſe all Modeſty at theſe Shews, that he may ſin afterwards with the more Boldneſs? In accuſtoming ones ſelf to ſee Crimes repreſented, one learns to commit them; and ſo much Men delight in all that is forbidden them, that they ſet before their Eyes even what Time had cover'd. The Diſorder is ſo great, that they are not content to be charg'd with their own Vices, they will beſides load themſelves at theſe Shews with the Crimes of all paſt Ages. In truth, it is by no means allowable for Chriſtians to be preſent at theſe Aſſemblies. What

What ſhall I ſay of the vain and uſeleſs Diverſions of *Comedy*, and the Extravagancies of *Tragedy*. Tho theſe things were not Conſecrated to Idols, Chriſtians would however not be allow'd to be Actors or Spectators of them, for tho they were innocent in all other reſpects, they would ſtill be a vain Entertainment unbecoming a Chriſtian.

A faithful Chriſtian then ought to avoid theſe *Shews*; which are, as I have often ſaid, ſo vain, ſo pernicious, ſo ſacrilegious: we are carefully to guard our Eyes and our Ears, the Crimes we hear often ſpoke of we eaſily accuſtom our ſelves to; the Mind of Man having a bent to Evil, what will he do if he is beſides invited to it by Examples of the Vices of the Fleſh? When one is ready to fall of himſelf, what will he do when he is thruſt? We muſt then withdraw our Inclinations from theſe Fooleries; a true Chriſtian has Nobler Diverſions than theſe, if he would reflect on real and uſeful Pleaſures. Let him apply himſelf to read the Holy Scriptures, he will there find Entertainments worthy of the Faith he profeſſes; how Noble, my Brethren, how agreeable,

able, how profitable a Pleaſure is it, continually to contemplate the Object of our Hopes, the Joys of Heaven?

In his Epiſtle to Eucratius.

AS we have an Affection and Deference one for the other, it has pleas'd you, my Dear Brother, to ask my opinion concerning a Player whether he ought to be receiv'd into our Communion? This Perſon continuing ſtill in that Occupation, inſtructing Youth not to govern themſelves well, but to undo themſelves, it is my thoughts, that the Reſpect we owe to the Majeſty of GOD, and the Order of the Evengelical Diſcipline, cannot ſuffer the Purity and Honour of the Church to be ſullied by ſo dangerous a Cantagion.

Lactantius Firmianus, *In the ſixth Book of his Divine Inſtitutions.*

CHAP. 20

YOU ought to reject the Publick *Shews*, becauſe being Occaſions of Vice, and ſerving only to corrupt the Manners,

Manners, they are not only uſeleſs to conduct us to Eternal Life, but even extreamly hurtful to it.

Nor do I think the Diverſions of the Stage leſs pernicious than the other *Shews*; for in *Comedy* they repreſent the Debauching of Virgins. and the Intrigues of Strumpets, and the more eloquent the Authors of theſe infamous Repreſentations are, the more miſchief they do, they engage the more thoſe who hearken to them by the Politeneſs of their Sentiments, and the Harmony and Beauty of their Verſe makes the Memory the more eaſily retain them. In *Tragedy* Parricides, Inceſts, and all ſorts of Crimes are Pompouſly ſet in veiw, and for the Actors of *Farce*, what do they by their immodeſt Motions but teach and inſpire Impurity? thoſe effaminate Wretches bely what they are, and ſtudy to appear Women in their Habit, their Gait, and their Laſcivious Geſtures. What ſhall I ſay of theſe Buffoons who keep a School of Debauchery, and by feign'd Adulteries teach to commit real ones? What can young Men and Women do ſeeing ſuch Wickedneſs committed without ſhame? whilſt all the World beholds them with

Delight,

Delight, they learn by that what they themſelves may do: Every one according to their Sex repreſent themſelves in their Imagination at theſe *Shews*, thoſe Objects kindling in their Hearts the Fire of Impurity (which is enflam'd by the Sight,) by laughing at theſe Repreſentations they approve them, and not only Children (who certainly ſhould not be made to have a reliſh of Evil, even before they are capable of knowing it) but likewiſe old Perſons (in whom it is ſhameful to commit thoſe Sins which by their Age they ſhould be paſt) carrying away with them the Vices of the Stage, return home more corrupted than they were. Let us then avoid theſe Pleaſures not only that Vice may not make an impreſſion on our Minds which diſturbs the Peace and Tranquillity of our Hearts, but that we may not ſuffer our ſelves, in complyance with the Cuſtom of the World, to be tranſported by the Attractions of Pleaſure, which takes us off from GOD, and from the Good Works which we ought to do.

CHAP.

CHAP. 21.

SHOULD we not think a Man a Scandalous Libertine who ſhould keep a ſet of Players in his Houſe? now if one cannot be Spectator of a Play at home without Indecency, can the ſeeing it repreſented on the Stage before a Multitude of People make it more Decent?

Fine Verſes and agreeable Diſcourſes gain the Mind and carry it whither they will: therefore he who ſeeks Truth and would not deceive himſelf, ought to reject theſe pernicious Pleaſures to which the Soul abandons it ſelf, as the Body to delicious food however Deſtructive to it. We muſt prefer Real things to Appearances, the Uſeful to the Agreeable, and Eternal things to thoſe which paſs away. Take no pleaſure in looking on any other Actions but what are juſt and pious, or in hearing any thing but what nouriſhes the Soul and may render you better; take care not to make an ill uſe of that Senſe which was given us to hearken to the Inſtructions of GOD: If then you delight in Verſes and Songs, let your Pleaſure be to ſing or hear others ſing the Praiſes

Praiſes of GOD: True Pleaſure is that which is accompany'd with Vertue, a Pleaſure that is not Tranſitory and Periſhable, as thoſe others are which are ſought by ſuch as like the Beaſts follow the Inclinations of the Body, but it is perpetual and always ſatisfactory. He who paſſes this Bound, and ſeeks Pleaſure merely for its own Sake, procures Death to himſelf; for as Vertue leads to Eternal Life, ſo does Pleaſure lead to Death: for he that fixes himſelf to Temporal Things, muſt loſe the Eternal; he that places his Affection on Earthly Things, can have no Part in the Delights of Heavenly.

CHAP. 22.

AS it is by Vertue, by Labour and Sufferings that GOD calls us to Life; ſo by Pleaſure the Devil leads us to Death; as real Happineſs is acquir'd by ſeeming Evils, ſo real Miſery is procur'd by apparent Goods. Let us then ſhun Pleaſures as Snares and Nets, leſt by engaging our ſelves in Softneſs and Luxury, and becoming Slaves to the Body, we fall with it under the Power of Death.

Fourth Century.

Saint Marcarius Senior, *in his 27th Homily.*

IF by Hearing alone, one could enter into the Kingdom of Heaven and eternal Life, without Sufferings and without Labours; thoſe who divert themſelves at a Play-houſe, and thoſe who lead a licentious Life, would have a good Intereſt in it. But there is no going to Heaven but by Labours and Combats, becauſe the Way that leads to it is ſtreight and full of Dangers; 'tis thro' this rugged Way we muſt walk, and ſuffer many Pains and Afflictions to enter into Eternal Life.

Saint Cyril *Archbiſhop of* Jeruſalem, *in his* Myſtagogical Catechiſm *for the newly Baptiſed.*

YOU have ſaid at your Baptiſm, *I renounce thee Satan; I renounce all thy Works and all thy Pomps.* The Pomps of the Devil are the Diverſions of the

Theatre, and all other the like Vanities; from which holy *David* begs of God to be deliver'd; *Turn away mine Eyes*, says he, *that they behold not Vanity.* Do not then suffer your self to be led away by a Fondness for the Entertainments of the Stage, to behold there the Extravagancies of Plays full of Wantonness and Impurity.

Saint Ambrose *Archbishop of* Milan, *in his Treatise of the Transitoriness of the World.*

CAP. 1.

ADAM had never been driven out of *Paradise* if he had not been seduc'd by Pleasure; and therefore *David*, who had experienc'd how dangerous it is to indulge the Eyes, says with Reason, *that Man is Happy when his Hope is only in the Name of the Lord, and that he has no regard to the Vanities and deceitful Follies of the World.* He who considers that God is always present to him, and has always the interior Eyes of his Soul fix'd on Jesus Christ, has no regard to the Vanities and deceitful Pleasures

Pleasures of the World. Thus that holy Prophet turning towards him, makes this Prayer; *Turn away mine Eyes that they behold not Vanity.* The *Circus* is but Vanity, since it is useful for nothing. The Horse Races are Vanity being of no use to Salvation. The Theatre and all other Shews are nothing else but Vanity.

On the 37th verse of 118th Psalm.

HE who is in the way of GOD will not behold Vanity; JESUS CHRIST is the Perfect way, how then can he that belongs to CHRIST behold Vanity? Since CHRIST has Crucified in his flesh all the vain Pleasures of the World. Let us therefore turn away our Eyes from Vanity, left the Sight of such Follies inprint Desires in our Souls, and not to speak of the Mystick Sense of this Passage, GOD grant that this interpretation of it may have the Power to withdraw those from the Spectacles of the *Circus* and the Theatre who run after them. Those Sports which you behold are nothing but Vanity; lift up your Eyes to JESUS CHRIST, and turn them away from

Shews and from all the Pomps of the World.

St. Chryſoſtome *in his* 15*th* Homily *to the People of* Antioch.

MANY imagine that it is not certain that there is any Sin in going to the Theatre; but whatever they think of it, Plays do certainly cauſe an Infinity of Evils: for the Pleaſure that is taken in them produces all ſorts of Debauchery. Beſides that we are not only oblig'd to avoid Sin, but we ought alſo to ſhun thoſe things which, tho they ſeem indifferent to us, do inſenſibly lead to Sin. For as he who walks on the brink of a Precipice, tho he does not fall, is however always in fear, and with good reaſon, ſince he is always in danger of falling; ſo he who does not keep from the Approaches of Sin, ought to live in continual apprehenſion, ſince he is in continual Danger of Sinning.

In his third Homily *of* David *and* Saul.

I Believe that many of thoſe who abandon'd us yeſterday, to go to the Spectacles of Iniquity, are preſent here to day. I wiſh I could know them in particular that I might forbid them the Entrance of this ſacred Place, nor to leave them always without, but to recal them after their amendment. As Fathers when their Children are Debauch'd, often caſt them from their Tables and their Houſes, not that they may be baniſh'd thence for ever, but that becoming better by that Correction, they may return with Praiſe and Honour to their Father's Houſe and Preſence; ſo do the Paſtors Act when they ſeparate the Scabby Sheep from the reſt, to the end that being cur'd of their Diſeaſe they may again without danger mingle with thoſe that are well; for otherwiſe if they ſhould leave them together, they would infect all the Flock. 'Tis for this reaſon that I wiſh to know thoſe Perſons. But tho they are unknown to us they cannot

however hide themſelves from the Eternal *Word*, which is the Son of God, I hope he will touch their Hearts, and perſuade them to go voluntarily out, making them know, that none but thoſe who ſubmit themſelves to perform this Penitence are truly in the Church; on the contrary, thoſe who living Diſorderly do yet continue in our Communion, however their Bodies may be preſent here, are yet more really ſeparated from it, than thoſe who have been ſo caſt out, that it is not yet allowable for them to partake of the holy Table; for ſuch as according to the Divine Laws have been driven from the Church and remain without, give ſome good Hopes by their Conduct, that after having amended thoſe Sins for which they were caſt out of the Church, they will re-enter with a pure Conſcience; but thoſe who defile themſelves, and who being adverti'd to purifie themſelves from thoſe Spots which they have contracted by their Crimes, behave themſelves with Impudence; theſe inflame the Ulcer of their Souls and render the Evil greater. For there is much leſs Evil in ſinning than in adding Impudence to the

Crime

Crime one has committed, and refuſing to obey the Orders of the Paſtors.

Some will ſay to me, But is the Sin theſe Perſons have committed ſo great, that they deſerve to be interdicted the Entranee of theſe Sacred Places?

Can any Crime be more Enormous than theirs? they have defil'd themſelves with the Guilt of Adultery, and then they throw themſelves impudently, like mad Dogs, on the Holy Table. If you would know how they are guilty of Adultery, I ſhall not declare it to you by my own Reaſon, but in the very Words of him who is to judge the Actions of all Men. *He that looketh* (ſays our Lord) *on a Woman to luſt after her, hath committed Adultery with her already in his Heart.* If a Woman negligently dreſs'd, paſſing by Chance, often wounds only by the ſight of her Face thoſe who behold her with too much Curioſity: Can thoſe who go to Plays, not by Chance but of deliberate Purpoſe, and with ſo much Ardour, that by an inſupportable Contempt they abandon the Church to go thither, where they paſs all the Day in beholding thoſe infamous Women: will they have the Impudence to ſay,

they do not look on them with Deſire, when their laſcivious and diſſolute Words, their Voices and immodeſt Songs all diſpoſe to Voluptuouſneſs? *&c.*

For if in this Place, where nothing but Pſalms are ſung, where the Word of GOD is explain'd, and where we fear and reverence the Divine Majeſty, Concupiſcence notwithſtanding, like a ſubtle Thief, glides ſecretly into the Heart; how can thoſe who frequent the Play-houſe, where they ſee or hear nothing that's Good, where all is full of Filth and Iniquity, with which their Eyes and Ears are inveſted on all ſides, how can they overcome Concupiſcence? and if they cannot overcome it, how can they be exempt from the Guilt of Adultery? and being defil'd with that Guilt, how can they enter the Church and be receiv'd into the Communion of this holy Aſſembly, without having repented of it? I entreat therefore and conjure thoſe Perſons to purifie themſelves, by Confeſſion, Penitence, and all other ſalutary Remedies, from all the Sins they have contracted at Plays, that they may be admitted to hear the word of GOD; for thoſe Sins are not ſmall ones.

Doſt

Doſt thou not dread, O Man! to look on this Holy Table (where the wonderful Myſteries are celebrated) with the ſame Eyes with which thou beholdeſt the deteſtable Fictions of Adultery? Haſt thou not a Horror to hear the immodeſt Words of a Comedian, with the ſame Ears with which thou heareſt a Prophet, who introduces thee into the Myſteries of Scripture? Art thou not afraid to receive into the ſame Heart a mortal Poiſon, and this ſacred Bread Holy and Terrible? Is it not from hence proceed the Irregularities of Life, the Diſorders in Marriage, Wars, Confuſions, and Domeſtick Quarrels?

Wherefore I beſeech you all not to be preſent at theſe vile Repreſentations, and to withdraw others from them, for all that is done in them, far from being a Divertiſement, is a pernicious Diſorder, which produces nothing but Sin and Puniſhment.

What does it ſignifie for Man to enjoy a tranſitory Pleaſure, that is follow'd by an eternal Pain, and if he is a Night and a Day tormented by Concupiſcence? Reflect on your ſelves, and conſider the difference there is betwixt

the State you are in when you return from Church, and that in which you find your ſelf when you come from the Play-houſe. If you compare theſe two States one with the other, you will have no need of my Advertiſements; that Compariſon will ſuffice to make you know how Uſeful and Advantagious the one is to you, and how Pernicious the other.

In the Eighth Homily *on Chap.* 2. *of* S. Matthew.

IT is not for us to paſs our Time in Jollity, in Diverſion and Delights; that is only fit for Players and Paraſites; 'tis by no means the Spirit of thoſe who are call'd to an Eternal Kingdom, whoſe Names are already written in that Celeſtial City, and profeſs a Spiritual Warfare, but 'tis the Spirit of thoſe who fight under the Enſigns of the Devil.

Yes, my Brethren, 'tis the Devil who has made an Art of theſe Diverſions, to draw away the Soldiers of JESUS CHRIST to himſelf, and to relax the Vigour of their Virtue: 'tis for this End that

that he has made Theatres be ſet up in Publick Places, and that forming and exerciſing himſelf thoſe Buffoons, he makes uſe of them to infect (as with a Plague) the whole City.

St. *Paul* has forbidden us jeſting Words, and ſuch as tend only to a vain Divertiſement, tho' the Devil perſuades us to love both the one and the other. But that which makes thoſe immoderate Laughters the more pernicious, is the Subject on which they are rais'd; for no ſooner have theſe ridiculous Buffoons thrown out a Blaſphemous or Indecent Expreſſion, than the greateſt Fools of the Company are tranſported with Joy, and break out into loud Laughing, applauding them for thoſe things for which they ought to ſtone them, and thus by this fatal Pleaſure, they draw on themſelves the Puniſhment of an Eternal Fire; for in praiſing them in theſe Follies, they engage them to commit them, and render themſelves yet more worthy than the Performers, of that Condemnation they have deſery'd. If all the World were agreed not to behold their Fooleries, they would ſoon ceaſe to act them; but when they ſee you every Day quit your

Buſineſs,

Buſineſs; your Labours, and the Mony you gain by them: in a Word, abandoning all things to be preſent at theſe Sights, they redouble their Ardour, and apply themſelves much the more to theſe.

I ſay not this to excuſe them, but to let you ſee, that 'tis chiefly you who are the Source of all theſe Diſorders, by being preſent at their Plays, and ſpending ſo much of your Time in them. For he who repreſents theſe wicked Perſons, is leſs guilty than you who make them be repreſented, than you who animate him more and more by your Eagerneſs, by your Tranſports, by your Praiſes and Applauſes; and who endeavour by all means to embelliſh and improve this Work of the Devil.

Don't tell me that all that is done there is nothing but Fiction; that Fiction has made many real Adulteries, and overthrown many Families; and that which grieves me moſt, is, that this being ſo great an Evil, is yet not look'd on as any Evil at all, and that when a Crime ſo heinous as that of Adultery is repreſented, nothing is heard but Applauſes and Exclamations of Delight, thus prophaning the Holy State of Marriage, 'Tis

'Tis but a Fiction, say you, 'tis for that very Reason that those Persons deserve a thousand Deaths for daring to act before all the World such Disorders as are forbidden by all Laws. If Adultery is an Evil, 'tis an Evil also to represent it.

Who can tell how many Persons these Fictions have drawn into Adultery, and how much they inspire all those who behold them with Impudence and Impurity? For can there be any thing more Immodest than that Eye which can endure to behold such Filth.

In the 38th Homily *of St.* Matthew, *on Chap.* 11.

LEWD Songs and Verses are much more Abominable than the most filthy Scents; and yet when the Players recite them before you, you are not only without Uneasiness at it, but you laugh, you are diverted instead of having a Horror and Aversion for them.

Why don't you mount the Stage as well as those Buffoons with whom you are so much diverted? if what they do

do is not Baſe and Vile, why don't you imitate what you praiſe? or only appear in Publick with thoſe ſort of Perſons? That would make me bluſh, ſay you. Why then do you ſo much eſteem what you would be aſham'd to do? Players are accounted Infamous even by the Heathen Laws, and yet you crowd to behold them on the Theatre, as if they were Ambaſſadors or Generals of an Army, and would draw all the World thither with you to fill your Ears with that Vileneſs and Filth which comes from the Mouths of thoſe Buffoons. You puniſh your Servants ſeverely if they talk immodeſtly at home; you cannot ſuffer in your Wife or your Children the leaſt obſcene or indecent Word: but when the out-caſt of Men invite you to hear publickly the ſame vile Things, which you ſo much deteſt in your Houſes, ſo far are you from being diſpleas'd with them, that you are delighted and applaud thoſe who expreſs them; is not this the heighth of Madneſs?

You will anſwer me perhaps, that you neither ſing nor ſay any of theſe vile Things: if you do not, you are pleas'd at leaſt with thoſe that do. But how

how ill you prove that you do not ſpeak ſuch Things? if you did not like to repeat them, you would not have ſo much Pleaſure in hearing them, or run with ſo much Ardour to theſe Follies.

When you hear any Perſon blaſpheme, you are not delighted with what he ſays, on the contrary you tremble and ſtop your Ears that you may not hear him. Whence comes this but becauſe you are not a Blaſphemer? Behave your ſelf then in the ſame manner with reſpect to thoſe vile Things, and if you would not have us believe that you delight to ſpeak them, take no Delight in hearing them?

How can you apply your ſelves to good Things being accuſtomed to ſuch ſort of Diſcourſes? how can you undergo the Labour that is neceſſary to preſerve ones ſelf in Continence, when you relax your ſelves ſo far as to take Pleaſure in hearing obſcene Songs and Diſcourſes? For if even when one is at the greateſt Diſtance from ſuch vile Things, we have ſo much Difficulty to preſerve our ſelves in that Purity which GOD requires, how can we continue Chaſte, when we delight to hear ſuch dangerous Things? Do

Do you not know how ſtrong a Bent we have to Evil? if then to this Inclination we add Art and Study, how ſhould we avoid falling into Hell, ſince we take Pains to throw our ſelves into it? Have you not heard that St. *Paul* ſays, *Rejoice in the Lord*; He does not not ſay, Rejoice in the Devil: But how ſhould you hearken to this holy Apoſtle? how ſhould you be touch'd with a Senſe of your Sins, being always as it were intoxicated and out of your ſelves, by frequenting theſe unhappy Diverſions? You run to them with an inſatiable Ardour and Greedineſs, of which the fatal Effects are but too much ſeen when you return home; thither every one of you carries all that Filth, that Impurity, with which immodeſt Songs, licentious Diſcourſes, and diſſolute Laughter have fill'd your Souls. All thoſe ſhameful Images remain in your Thoughts and in your Heart, and 'tis from thence it comes that you have an Averſion for what you ought to love, and that you love what you ought to abhor. There we ſee Women who have loſt all Shame, appearing boldly on a Stage before a multitude of People, Women who have made an Art of Impudence,

Impudence, who by their Looks and Words inſtil Laſciviouſneſs into the Eyes and Ears of all that ſee and hear them, and who ſeem to conſpire, by all the Allurements that ſurround them, to root out Modeſty, to diſhonour their Sex, and to fill the Mind with pernicious Pleaſure. For every part of theſe Repreſentations are moſt impure; the Words, the Dreſs, the Geſture, the Voices, the Songs, the Motions of the Eyes and of the Body, the Sound of Inſtruments, and even the Subject of the Plays themſelves, all are full of Filth, all inſpire Impurity.

How then can you hope to continue Chaſte, after the Devil has made you drink of this Cup of Laſciviouſneſs? has intoxicated your Soul with it, and by his black Vapours clouded and obſcur'd your Reaſon? for there he entertains you with all the moſt Shameful Vices, Fornication, Adultery, the Debauches of Women, of Men, and of young Perſons; in fine, the Reign of Abomination and Wickedneſs. All theſe Things then ought to incite thoſe who ſee them rather to weep than to laugh.

Imitate at leaſt the *Barbarians*, who

are very well contented without any of theſe Diverſions. What Excuſe will be left for us, if being Chriſtians, that is to ſay, Citizens of Heaven, and aſſociated with Angels and Cherubims; we are notwithſtanding leſs Regular in this Point than Heathens and Infidels.

If you are ſo fond of diverting your ſelves, there are many other Diverſions leſs dangerous and more agreeable than thoſe.

The *Barbarians* once ſaid a Thing worthy of the wiſeſt of the Philoſophers; for hearing the Fooleries of the Theatre talk'd of, and the Shameful Diverſions which People flockt thither to; *It ſeems*, ſaid they, *the* Romans *have neither Wives nor Children, and that therefore they have been forc'd to go from home to divert themſelves*; intending by this to inſinuate that there is no Pleaſure more agreeable to a wiſe and ſober Man, than that which he receives from the Society of a virtuous Wife and from that of his Children.

But you will ſay, I can inſtance in ſeveral Perſons to whom theſe Diverſions have done no Hurt; you are miſtaken if you think there is not a great deal of Hurt in employing ſo much

Time

Time uſeleſsly, and in giving occaſion of Scandal to others. Suppoſe your own Vertue Proof againſt theſe vicious Repreſentations, is it no Evil to have drawn others thither by your Example? How then can you be Innocent when you are guilty of the Crimes of others? all that Wickedneſs which is caus'd among the People by thoſe vicious Men, thoſe proſtituted Women, and all that Diabolical Troop which tread the Stage, all that Wickedneſs, I ſay, will be laid to their Charge; for if there were no Spectators, there would be neither Plays nor Players; ſo that thoſe who go to ſee them, as well as thoſe who act them, expoſe themſelves to Eternal Fire. Therefore even tho' you ſhould be Chaſte enough your ſelf not to be infected by the Contagion of theſe Places, which I believe impoſſible, you would nevertheleſs be ſeverely puniſh'd by God, as being guilty of the Ruine of thoſe others who frequent theſe Fooleries, and of thoſe who repreſent them on the Theatre. And if it is true that you are ſo pure that theſe dangerous Aſſemblies do not hurt you, you would be much more ſo if you were careful to avoid them.

Away then with these vain Excuses, and let us seek no more such wretched Pretences: The best way to justifie our selves, is to fly from this Furnace of *Babylon*, to avoid the Allurements of this Tempter, and, if it is necessary, with *Joseph* rather to leave our Mantle behind us, than not to escape from the Hands of this Prostitute. 'Tis thus we shall rejoice in Spirit with an heavenly and ineffable Joy that will not be disturb'd by any Remorse of Conscience; and thus having led a Chast Life here below, we shall be crown'd in Heaven by the Grace and Mercy of our Lord JESUS CHRIST.

In the Preface to his Commentary on St. John's Gospel.

WHAT need I describe to you in particular all the Evil of these Diversions, where there are nothing but shameful Representations, obscene Discourses, Slanders, Buffoonry, and dissolute Laughter; every thing there is evil, every thing pernicious. I speak to all of you, let not one of you who partake of this Holy Table, disorder and

and deſtroy his Soul by theſe fatal Diverſions. All that is done in them is full of the Pomps of Satan, and breaths nothing but Impurity. You know, you who are baptis'd, by what Compact you are engag'd to us, or rather to JESUS CHRIST. When he inſtructed you to Baptiſm, what did you ſay to him touching the Pomps of the Devil? how did you renounce that wicked Spirit and his Angels? Did you not promiſe never to acquieſce in his Maxims or his Works? How careful then ought we to be that we may not be unfaithful in the Accompliſhment of our Promiſes, and render our ſelves unworthy of theſe ſacred Myſteries.

Fifth Century.

St. Auguſtine, *in* Chap. 2. Book 3. *Of his Confeſſions.*

I had at that time a violent Paſſion for the Diverſions of the Theatre, which were full of the Images of my Miſery, and fomented the Fire with which I burnt. But on what Motive is it that Men run to them with ſo much

Ardour, and desire to be mov'd with Sadness in beholding dismal and tragical Things, which notwithstanding they would be very unwilling to suffer: for the Spectators desire to be touch'd with Sorrow, and that Sorrow is their Delight: From whence comes this but from a strange Disease of the Mind? for a Man is so much the more affected with these Poetical Adventures as he is less freed from his Passions. But since all Men naturally desire to be Joyful, how can they like to be affected with Sorrow even to Tears? Is it not that tho' Man does not take Pleasure in being Miserable himself, he takes Pleasure notwithstanding in being mov'd with Pity for others; and because he cannot be thus mov'd without a sensible Sorrow, he by consequence cherishes and delights in that Sorrow.

The Source of these Tears then, is that natural Love which we bear to one another. But whither do the Waters run from this Source? they dissolve and flow into a Torrent of black and filthy Pleasures; for 'tis into vicious Actions that this natural Love is converted and changed by its own Mo-

tion

tion, when it wanders and is eſtrang'd from the Celeſtial Purity of Divine Love. Ought we then to reject the Senſations of Pity and Compaſſion? by no means, nay it muſt be own'd that there are ſome rencounters in which we may delight in Sorrow. But, O my Soul, guard thy ſelf from Impurity (put thy ſelf into the Protection of thy GOD, who ought to be prais'd and glorify'd to all Eternity) guard thy ſelf, my Soul, from the Impurity of a fooliſh Pity, for there is a wiſe and reaſonable one with which I can even now be mov'd. But at that time I ſhar'd in the Joy of thoſe Lovers on the Stage, when by their Artifices they ſucceeded in their laſcivious Deſires, tho' there was nothing but Fiction in thoſe Repreſentations, and when thoſe Lovers were conſtrain'd to ſeparate, I was afflicted with them, as if I had really been mov'd to Pity, and I found no leſs Pleaſure in one than the other.

But now I have more Pity for one who rejoices in his Exceſſes and his Vices, than for one who is afflicted for loſs of a pernicious Pleaſure, a miſerable Felicity. This is what may be

call'd a true Pity; but in this the Sorrow which we feel for the Misery of others does not give us Pleasure; for tho' he who is griev'd at the Misery of his Neighbour, pays him a Duty of Charity which is commendable; yet he who is truly Compassionate, would much rather not have any Cause for this Grief: and 'tis as little possible for him to desire that there should be miserable Persons, that he may have an occasion of exercising his Pity, as 'tis possible that Goodness it self should be malicious, or that Benevolence for our Neighbour should induce us to wish Evil to him.

So that there may indeed be some Sorrow allowable, but none that we ought to delight in. This thou sufficiently shewest us, O my LORD and GOD, since thou who lovest Souls incomparably better and with more Purity than we love them, exercisest Mercies on them so much the greater and more perfect that thou can'st not be mov'd with any Sorrow. But what Man is capable of so high a Perfection? I on the contrary was then such a Wretch, that I lov'd to be mov'd with some Sorrow, and sought Occasions of it, there

there being no Actions of the Players which charm'd me more, or pleas'd me ſo much as when they drew Tears from my Eyes by the Repreſentation of ſome Fabulous Misfortunes; and is it to be wonder'd at, ſince being then an unhappy Sheep that had wander'd out of the way by leaving the Fold, becauſe I would not endure to be led by thee, I became as it were all over cover'd with Scabs.

Behold from whence proceeded that Delight which I took in grieving, which however was not ſuch that I would have wiſh'd it to ſink deeper into my Heart, for I ſhould not have lik'd to ſuffer the Things which I delighted to behold; but I was glad that the Recital and Repreſentation of them ſhould, as I may ſay, ſcratch my Skin a little, tho' afterwards (as it happens to thoſe who ſcratch themſelves with their Nails) that ſhort Satisfaction brought a Swelling and Inflammation upon me, from whence corrupted Blood and filthy Matter broke out. Such was my Life at that time, but, Oh my God! could that be call'd to live.

In the Fifth Epistle to Marcellinus.

NOthing is more Unhappy than the Happiness of Sinners, their Impunity being in effect a Punishment, strengthning a Corrupt Will which is as an Enemy within. But the Hearts of Men are so perverse and blind, that they imagine the World to be in full Felicity, when the Inhabitants of it think of nothing but adorning and embellishing their Houses, whilst they take no notice of the ruine of their Souls; when magnificent Theatres are built, and the Foundations of Vertue thrown down; when the Cruelty of Gladiators is applauded, and Works of Mercy are derided; when the abundance of the Rich maintains the Luxury of Players, whilst the Poor want what is necessary for their Subsistence: when the Impious run down by their Blasphemies the Doctrine of GOD, who by the Voice of his Preachers exclaims against this Publick Wickedness, whilst by the Diversions of the Theatre which dishonour and corrupt both Soul and Body, they do honour to the Devil. If GOD permits these Disorders to prevail,

vail, 'tis then he is moſt angry; if he leaves theſe Crimes unpuniſh'd, 'tis then he may be ſaid to puniſh them moſt ſeverely. But when he takes from Men the means of ſupporting their Vices, and by Poverty prevents the Increaſe and Exceſs of Voluptuouſneſs this Treatment, however contrary to their Deſires, is an effect of his Mercy.

In the Firſt Book of the Harmony of the Evangeliſts.

CHAP. 33.

AS to the Complaint of the Heathens, that Chriſtianity has diminiſh'd the Happineſs of the World; if they will read their own Philoſophers, who condemn thoſe Things which they are now againſt their Wills deprived of, they will find that what they complain of is much to the Commendation of the Chriſtian Religion: for what Diminution of their Felicity do they ſuffer, unleſs in things which they made a very ill Uſe of to the Diſhonour of their Creator? perhaps they think the

the Times are Evil becauſe the Theatres (thoſe vile Places where Impurity is openly countenanc'd) are falling to Ruine almoſt in every City. From whence comes this? but from that Reformation Chriſtianity has made in the World, which will not allow thoſe Places to be repair'd which were formerly built with a ſhameful and ſacrilegious Profuſeneſs. Let them conſider their own *Cicero's* Commendation of a certain Player call'd *Roſcius*: He was (ſays he) ſo excellent in his Art, that none but himſelf was worthy to tread the Stage; but on the other ſide, he was ſo good a Man, that he was the moſt unfit Perſon among them to come there. Is not this a plain Aſſertion, that the Theatre is ſo vile a Place, that the more Vertuous a Man is, the more he is oblig'd to keep away from it.

In the Second Book of the City of God.

CHAP. 29.

'TIS with Reaſon, O *Romans*, that you have excluded the Players from the Privilege of being Citizens; but awake yet a little more, and you will be ſenſible that one cannot render himſelf agreeable to the Majeſty of GOD, by thoſe Practices which diſhonour the Dignity of Men. How then can you place in the Rank of the Heavenly Powers, thoſe Gods who are pleas'd with a Worſhip which renders thoſe who pay it unworthy to be put in the Number of the *Roman Citizens*. The Celeſtial City is incomparably more illuſtrious, where Dignity is inſeparable from Sanctity, where Truth is always Victorious, where there is perpetual Peace and Felicity, and where Life is Eternal. If you have been aſham'd to admit ſuch Perſons into your City to be Fellow-Citizens with you, with much greater Reaſon that holy City will not admit ſuch

ſort

ſort of Gods. If therefore you deſire to have a Share in the Felicity of that Bleſſed City, fly from the Company of Dæmons. 'Tis a ſhameful thing for vertuous Perſons to adore Gods who look with a favourable Eye on the diſhoneſt Worſhip which is paid them by vile Perſons.

Embrace the Chriſtian Purity, and put far from you thoſe prophane Divinities, as the Cenſors have excluded the Players from your Honours and Dignities, noting them with Infamy.

In the Treatiſe of his Expoſition of St. John's Goſpel.

CHAP. 16.

GIving your Money to Players is ſo far from being a Virtue, that 'tis an enormous Vice. You know as well as I, what the Scripture ſays of thoſe ſort of Perſons to whom the World commonly gives Praiſe and Applauſe: *The Sinner is prais'd for the Deſires of his Heart, and the Wicked is bleſt for his Wickedneſs.* Pſalm 10. 3.

In

In the ſecond Book concerning the Creed *to the* Catechumens.

CHAP. 1. and 2.

KNOW, my Beloved, that our Enemy the Devil ſeduces and gains more People by Pleaſure than by Fear, for wherefore does he every day ſpread the Snare of Shews? why does he preſent ſo much Vanity and vile Diverſions, which are nothing but Folly and Illuſion, unleſs it be to trap thoſe who had abandon'd him, and to rejoice in having found thoſe which he had loſt? It is not neceſſary to enlarge any more upon this Subject, 'twill ſuffice to repreſent to you in few Words what you ought to reject, and in what you ought to delight. Fly from the Publick Shews my Beloved, fly from thoſe vile Theatres of the Devil, that you may not be engag'd in the Chains of that wicked Spirit. But if you muſt relax your Minds, if you delight in Shews, the Church our venerable Mother furniſhes you with ſuch as are more excellent and more agreeable than thoſe,

thoſe. Theſe are profitable Spectacles which fill the Soul with Joy.

In the Eighteenth Sermon of the Words of our Lord.

A GOOD Chriſtian will not go to the Shews, and by curbing his Deſires, and not going to the Theatres, he cries after JESUS CHRIST, and begs to be heal'd. However there are others who flock thither, but perhaps they are *Heathens* or *Jews*; Oh my Brethren! if no Chriſtians went, the Number of Spectators would be ſo few, that Shame and Confuſion would make them forbear going; there are Chriſtians then who are ſo unhappy as to go to Plays, to carry ſo holy a Name thither for their Condemnation. But you who do not go there, cry without ceaſing unto JESUS CHRIST, to implore his Aſſiſtance.

Saint

St. Iſidore, *Presbyter of* Damiata, *in his Epiſtle* 336. *Book* 3.

THE chief Study of Players is to corrupt the People and not to render them better; for 'tis by the Debauchery of their Auditors they have their Gain; ſo that if the People were reform'd, the Players Trade would immediately be ruin'd. 'Tis therefore they have never thought of correcting the Vices of Men, tho if they would endeavour it, they could not bring it about, becauſe Plays in themſelves and of their own nature cannot but be hurtful and pernicious.

In his Epiſtle 186. Book 5.

IF it is certain, as without doubt it is, that there will be a future Judgment; 'tis certain we muſt live vertuouſly. But if this appears troubleſome and difficult to ſome, it would become eaſy for them if they would avoid the Theatres and *Circus*, thoſe Peſts of the World; or rather avoid the Cities where thoſe Diverſions are, at leaſt the Perſons who are addicted to them.

In his Epiſtle 463. of the ſame Book.

HE who is extreamly fond of the Diverſions of the Theatre will not have leſs Inclination for vicious Love; avoid then that firſt Diſorder, that you may not fall into the other; for it is eaſier to deſtroy Vice before it has taken root, than to pluck it up after it is deeply rooted, which is very difficult, and ſome think it even impoſſible.

IX. Century.

Photius, *Patriarch of* Conſtantinople, *in his* Nomocanon, Tit. 9. Chap. 27.

IF a Biſhop or a Clergyman be preſent at the Diverſions of the Theatre, let them be ſuſpended from the Function of their Miniſtry, and be ſhut up in a Monaſtery during three years: but if they give Marks of a Sincere Repentance, the Prelates may abridge that time.

XI.

XI. Century.

Olympiodorus *on* Eccleſiaſtes, Chap. 4. Verſe 17.

KEEP thy foot when thou goeſt to the House of GOD, *and draw near to hear.* Verſe 1. Chap. 5. *in our Tranſlation.* Regulate thy ſelf, ſays the wiſe Man, in ſuch manner, that thou mayſt not employ the ſame Members to do Evil, which thou makeſt uſe of to do good; as if he had ſaid, Let not thoſe Feet which you make uſe of to go to the Temple of GOD, be employ'd in going to the obſcene Diverſions of the Theatre. Learn from hence that you ought to have the ſame Care, with reſpect to the other parts of your Body; and certainly thoſe who enter the Church of GOD with clean Feet, ought to take care not to defile them by going to impure and prophane Places which are diſpleaſing to GOD.

XII. Century.

St. Bernard, *in his Treatiſe of the* Change of Manners.

CHAP. II.

AS to ſeeing vain Shews, what Uſe are they of to the Body, or what Good do they bring to the Soul? Certainly you will not find that Man reaps any Advantage from Curioſity. Their Diverſions are meer Fooleries, and I dont know what greater Evil I could wiſh them, than the Continuance of thoſe vain Amuſements, which they ſeek, and of that curious Inquietude which charms them, and makes them hate the Sweetneſs and Peace of a happy Repoſe. 'Tis plain that there is nothing ſolid in all theſe Pleaſures, ſince they do not delight in their Continuance and Duration, but in a tranſitory Motion by which they ſucceed one another. If theſe Vanities then are nothing but vain things, as their Name alone ſufficiently ſhews, the Labour that is employ'd about vain things, muſt needs be

be as vain as they. O Glory Glory, ſays a Wiſe Man, what art thou among the greateſt part of Men, but a vain Tumour which the Heart conceives through the Ears? and yet how many Misfortunes does this happy Vanity, or rather this vain Felicity, produce?

From thence comes Blindneſs of Heart, according as it is written, *O my People, they that call thee happy deceive thee.* Iſai. 9. 16. Certainly 'tis not ſo much a Folly, as an Infidelity to delight in things ſo mean, or rather things of nothing, and to ſet ſo little value on that Glory *which Eye hath not ſeen, nor Ear heard, nor hath the Heart of Man conceiv'd the things which* GOD *has prepar'd for thoſe who love him.*

Johannes Sarisberienſis, *Biſhop of* Chartres, *in his firſt Book of the* Vanities of the Court.

CHAP. 8.

THIS Age, by applying it ſelf to Fables and vain Amuſements, does not only proſtitute the Eyes and Heart to Vanity, but likewiſe indulges its Idleneſs by the Pleaſures of the

Eyes and Ears, and kindles the Fire of Impurity, ſeeking on all ſides what is proper to ſupport Vice.

Idleneſs is an Enemy of the Soul, which ſtrips it of all its vertuous Inclinations, and therefore a very wiſe Man gives this Counſel, Let the grand Enemy of Mankind, ſays he, find you always employ'd, that with as much happineſs as Prudence you may defend your ſelf with your Occupations as with a ſhield againſt all Temptations; we ought to avoid Idleneſs as a dangerous *Syren*, and yet the Players draw us to it. Wearineſs eaſily ſlips into an empty Mind, which cannot bear it ſelf unleſs it has ſome Pleaſure to divert it; for this reaſon *Shews* have been introduc'd, and all that Train of Vanity, in which thoſe who cannot live without Amuſements employ themſelves. But this is a pernicious Diſorder, for even Idleneſs would be more advantagious for them than ſo ſhameful an Employment.

Can you eſteem a Man wiſe, who takes delight in ſeeing and hearing ſuch Fooleries? I do not deny that a good Man may innocently give himſelf ſome moderate Pleaſure. But it is a ſhameful thing for a ſerious Perſon to debaſe

and defile himſelf by thoſe ſort of vile Diverſions. A Man of Probity ought not to look on *Shews* eſpecially on ſuch as are indecent, leſt the Incontinence of his Eyes be a Teſtimony of the Impurity of his Soul. 'Twas with reaſon that *Pericles* being *Prætor* reprehended *Sophocles* his Colleague in theſe Terms, a Magiſtrate ought not only to have his hands pure but even his Eyes. For this reaſon a Man to whom Royal Power had given a great Licenſe, makes this Prayer to GOD, *Turn away mine Eyes that they behold not vanity*; for he well knew that the Sight cauſes an infinity of Evils, which the Prophet *Jeremiah* deplores in his Lamentations, *Mine Eyes*, ſays he, *have made a Prey of my Soul*. Pſal. 119. 7.

You make no doubt that the Authority of the Fathers of the Church has excluded Players from the holy Communion, from whence you may judge what Puniſhment thoſe who favour them deſerve, if you conſider that thoſe who commit Crimes and thoſe who are their Accomplices, ought to be equally puniſh'd. For what reaſon, ſays St. *Auſtin*, do thoſe who beſtow their Mony upon Players give it to them, but becauſe they delight in the Evil which thoſe

infamous Perſons commit. Now can he who is delighted with Evil, and who ſupports it, be a Good Man?

THE OPINION OF St. *Francis de Sales*, Concerning Balls, Plays, Games, *&c.* With Remarks upon it.

THE OPINION OF St. *Francis de Sales*, Concerning Balls, Plays, Games, *&c.* With Remarks upon it.

CHAP. XXIII.

Of the first Part of the Introduction to a Devout Life.

'GAMES, Balls, Feasts, Plays, and Pompous Dress are not in themselves Evil, but indifferent, and may be well or ill us'd; yet notwithstanding these things

'things are dangerous, and to be fond 'of them is yet more dangerous. I 'say then, *Philotheus*, that tho it is 'lawful to game, to dance, to adorn 'ones self, to banquet, to hear vertu-'ous Plays; yet to have an Affection 'for these Things is entirely contrary 'to Devotion, and extreamly Hurtful 'and Dangerous. There is no Evil in 'doing such things, but very much in 'having an Affection for them.

'Tis pity to sow such vain and fool-'ish Affections in the Field of our 'Heart; they take up the room of 'vertuous Impressions, and hinder the 'Soul from nourishing good Inclina-'tions.

'The ancient *Nazarites* abstain'd 'not only from all that might inebri-'ate or make them drunk, but from 'Grapes and from Verjuice likewise: 'not that Grapes or Verjuice could in-'ebriate, but because it was to be 'fear'd, that tasting the Verjuice might 'tempt them to eat the Grapes, and 'that eating Grapes might raise an 'Appetite of drinking Wine.

'I deny not but that we may use 'these dangerous Things, but I assert 'absolutely that we can never have an

'Affection

'Affection for them without Prejudice
'to Devotion. The Stags, when they
'find themſelves over Fat, retire to
'the Buſhes and Thickets of the Fo-
'reſt; becauſe they know that being
'loaded with their own Weight, they
'could not run with Swiftneſs, if they
'ſhould chance to be attack'd. In
'like manner the Heart of Man being
'loaded with theſe ſuperfluous, unpro-
'fitable and dangerous Affections,
'doubtleſs cannot eaſily, ſwiftly and
'readily run after his God, which is
'the true Point of Devotion.

'Little Children run eagerly and
'fondly after Butterflies, and no body
'thinks it ill in them, becauſe they
'are Children: But is it not a ridicu-
'lous or rather a lamentable thing, to
'ſee Men of Underſtanding with
'Eagerneſs and Fondneſs purſuing
'Trifles ſo unworthy of them, as the
'Things I have nam'd; which beſides
'their being altogether Uſeleſs, put
'us in danger of being diſordered and
'corrupted in following them.

'Therefore, my dear *Philotheus*, I
'ſay, that we muſt purifie our ſelves
'from theſe Affections; for tho' the
'Acts themſelves are not always con-
'trary

'trary to Devotion, an Affection to 'them is always prejudicial to it.

In Chap. 31 of the first Part. This holy Prelate explains what it is to set the Heart and the Affections on these Things. *How innocent soever a Recreation may be* (says he) *'tis a Vice to set the Heart and Affections on it; I do not say, that we must not take Pleasure in a Recreation whilst we are at it, for then it would be no Recreation: but I say, that we must not set our Affection on them to desire them, to have the Mind taken up with them, and to be eager at them.*

CHAP. XXXIII.

Of the Third Part of the Introduction to a Devout Life,

'BALLS and Dancing are Things 'indifferent in their own Nature, 'but according to the common way of 'using that Exercise, it inclines and 'leans much on the side of Evil; and 'by consequence is full of Danger and 'Peril.

'It is always us'd by Night, and in 'that

'that time of Darkneſs and Obſcuri-
'ty, it is very eaſy for many Works
'of Darkneſs to ſlip into a Subject,
'which is of it ſelf extreamly ſuſcepti-
'ble of Evil. The greateſt part, or
'perhaps the whole Night is ſpent in it,
'after which the next Morning is ſlept
'away, and by conſequence the Op-
'portunity loſt of ſerving GOD in it.
'In a word, 'tis always Folly to turn
'Day into Night, Light into Dark-
'neſs, and Good Works into Fooleries.
'Every one that goes to Balls, carries
'as much Vanity as he can with him,
'and Vanity is ſo great a Diſpoſition
'to vicious Affections, and to dange-
'rous and unlawful Loves, that theſe
'things are eaſily engender'd at Dan-
'cings.

'I ſay to you of Dancings, *Philo-*
'*theus*, what the Phyſicians ſay of
'Muſhrooms; the beſt of them, ſay
'they, are nothing worth; and I ſay
'likewiſe, the beſt Balls are not good.
'If notwithſtanding you muſt eat Muſh-
'rooms, take care, ſay they, to have
'them well dreſt; and if on any Occa-
'ſion thou canſt not well excuſe thy ſelf
'from going to a Ball, take care that
'thy Dance be well prepar'd. But how

'muſt

'must it be prepar'd? With Modesty,
'Gravity and a good Intention: Eat but
'seldom, and a little of them at a time,
'say the Physicians of Mushrooms, for
'let them be ever so well dreſt, the quan-
'tity makes them poisonous: Dance but
'seldom, and little at a time, *Philotheus*,
'for otherwise you put your self in dan-
'ger of growing fond of them, which as I
'have said, makes them very Pernicious.
'Mushrooms, according to *Pliny*, being
'spongy and full of Pores, easily attract
'all the Infection round about them; so
'that if they are near Serpents they re-
'ceive Venom from them. Balls, Dan-
'cings, and such Night Assemblies com-
'monly attract all the Vices and Sins
'which reign in the Place, Quarrel-
'lings, Envyings, Censuring and wan-
'ton Loves. And as these Exercises
'open the Pores of their Bodies who use
'them, so do they open the Pores of the
'Heart; by means of which, if any
'Serpent takes this Opportunity to
'breath into their Ears some wanton
'Word, some Gallantry or Love-Toy;
'if any Basilisk cast an amorous Glance
'or an unchast Look, the Heart easily
'receives the Infection.

'O! *Philotheus*, these impertinent Re-
'creations

'creations are generally dangerous, 'they diſſipate the Spirit of Devotion, 'weaken the Forces, diminiſh the Love 'of God, and ſtir up in the Soul a thou- 'ſand ſorts of evil Affections. There- 'fore they are to be us'd with great 'Prudence.

'But above all, Phyſicians order 'that after Muſhrooms we ſhould 'drink good Wine; and I ſay, that after 'Dancings we ſhould uſe good and ho- 'ly Conſiderations, to prevent thoſe 'dangerous Impreſſions which the vain 'Pleaſure taken in Dancing may leave 'in our Minds. But what Conſidera- 'tions? Some ſuch as theſe;

'1. At the ſame time that thou 'wert dancing, many Souls burn'd in 'Hell Fire for Sins committed on ſuch 'Occaſions.

'2. Many religious and devout Per- 'ſons were at the ſame Hour in the 'Preſence of God, ſinging his Praiſes 'and contemplating his Perfections. O 'how much more happily was their 'Time employ'd than thine!

'3. Whilſt thou wert dancing, ma- 'ny Souls left this World in great An- 'guiſh; thouſands of Men and Wo- 'men ſuffer'd great Dolors in their

'Beds, in Hoſpitals and in the Streets, 'Gout, the Gravel, and Burning Fe-'vers; alas! they had then no Reſt, 'and thou hadſt no Compaſſion for 'them; doſt thou not think that thou 'mayſt one Day ſigh whilſt others 'dance, as thou haſt now danced whilſt 'others ſigh'd.

'4. Our Lord, the Angels and 'Saints, beheld thee whilſt thou wert 'dancing; ah! how did they pity 'thee, ſeeing thy Heart amus'd and 'attentive to ſo fooliſh, ſo unprofita-'ble a thing.

'5. Alas! whilſt thou wert there, 'Time paſs'd away and Death drew 'nigh; behold him mocking thee as it 'were, and inviting thee to his Dance, 'in which the ſight of thy Friends will 'ſerve inſtead of Violins, and where 'thou ſhalt make but one turn from 'Life to Death. This Dance is the 'true Paſtime of Mortals, ſince in it 'we paſs in a Moment from Time to 'an Eternity either of Happineſs or 'Miſery. I intimate to you theſe few 'Conſiderations, but if you truly fear 'God, he will ſuggeſt to you many 'others to the ſame effect.

The

The Remarks.

THIS is what that holy Biſhop ſays of Balls and Plays: ſome of thoſe who read Authors without that Attention and Reflection which they ought, or who are prepoſſeſt with their Fondneſs for Plays and Balls, imagine, that the Opinion of St. *Francis* of *Sales* is, that theſe ſort of Diverſions are abſolutely indifferent, and that therefore they may make uſe of them without any Scruple.

But if we conſider as we ſhould, all that this holy Prelate ſays, we ſhall find that there is nothing farther from his true Opinion. For *firſt* he does not ſay abſolutely that theſe Diverſions are indifferent, but he ſays that of themſelves and in their own Nature they are indifferent, and may be well or ill us'd; but that according to the common way of uſing them, they incline to the worſt Side and are very Dangerous.

It is evident that this can only be meant of Balls and Plays as conſider'd in a Metaphyſical Speculation, and by Mental Abſtraction ſeparating them from all their Circumſtances. From

whence it follows, that it cannot be ſaid of Plays and Balls as they are commonly us'd, that they are things indifferent, and St. *Francis* of *Sales* ſhews this in expreſs terms, when he ſays, That according to the common way of uſing theſe Things they learn and incline much on the ſide of Evil, and by conſequence are full of Peril and Danger, and that notwithſtanding thoſe things are always Dangerous.

When this holy Biſhop ſays afterwards that it is allowable to Game, Dance, Adorn ones ſelf, hear vertuous Plays, he does not ſpeak of theſe Diverſions as they are commonly uſed, ſince he declares in the ſame place that theſe things, according to the ordinary way of uſing them, incline on the ſide of Evil, and therefore it is not allowable to practiſe them; according to theſe Words of the Apoſtle, *abſtain from all appearance of Evil.*

1 *Theſſ.* 5 22.

He ſpeaks then of theſe Diverſions only upon Suppoſition, that is, Suppoſing there was nothing in them contrary to Decency and Virtue, and even ſuppoſing there were Balls and Plays which were in no reſpect injurious to Virtue, Decency, or the Precepts of Chriſtianity

Chriſtianity, he ſays, that notwithſtanding theſe things wou'd ſtill be Dangerous: that 'tis the ſame with them as with Muſhrooms, the Beſt are good for nothing. So that, according to St. *Francis* of *Sales*, that it may be allowable to go to Balls and Plays, it is requiſite, *firſt*, that the Ball or Play be vertuous. *Secondly* that we muſt have no affection or deſire of them. *Thirdly*, that we muſt only go when we cannot avoid it, without offending againſt Charity: the Property of which is, ſays he, to take away the Venom from Poyſonous things, and to render thoſe allowable which are forbidden on Account of their Danger: for Example, it may happen that ſome Perſons may go to a Ball or a Play without any affection to them, either becauſe an abſolute Authority, which they cannot reſiſt (as that of a Mother over her Daughter, or a Husband over his Wife) may engage them to it contrary to their Inclination; or becauſe they may be in a Station which obliges them to be there, to prevent the Diſturbance and Quarrels which generally Accompany thoſe Actions. *Fourthly*, We muſt have a Virtue ſtrong

enough to overcome the Temptations and Dangers of Balls and Plays. *Fifthly*, We muſt practiſe the Advice which this Prelate gives thereupon.

'Tis delighting to blind and deceive ones ſelf, to draw, from what this Holy Biſhop ſays, Licence for every body indifferently to go to Balls and Plays, tho he only gives it on ſuppoſition, that there are virtuous Balls and Plays, that is, in which there is nothing contrary to good Manners and to the Purity of our Religion, and tho he grants it to thoſe only who cannot reſiſt an abſolute Authority which carries them thither, tho he makes this condeſcenſion, only to Devout Perſons, who like well lighted Torches, the Flame of which is increas'd by the Winds, do in the midſt of Temptations redouble the Ardour of that Divine Love, with which their Hearts are enflam'd, and tho in fine he gives his Conſent only to thoſe who exactly follow the Inſtructions he preſcribes in his Introduction, which are ſuch as cannot be practis'd without producing in the Soul a great Diſguſt to all thoſe Diverſions, and rendring them extreamly uneaſy to thoſe who are oblig'd to go to them. There

is

is no reaſonable Perſon, who conſidering with attention all that we have been ſaying, will not own, that no other thing can be concluded from St. *Francis* of *Sales* Diſcourſe, with reſpect to Balls and Plays, as they are now in uſe, but that we ought to avoid them.

A

DISCOURSE

ON

Chriſtian Perfection,

Written to a Perſon of great Note,

By the Archbiſhop of *Cambray.*

Never before Publiſhed.

A

DISCOURSE

OF THE

Archbiſhop of *Cambray's*,

ON

Chriſtian Perfection.

Hriſtian Perfection has not at all thoſe Severities, that Irkſomeneſs, nor thoſe Reſtraints in it, that are commonly imagin'd. It requires indeed that we give up our ſelves wholly, and from the bottom of our Hearts to God; but then every thing we do for his ſake becomes eaſy. Thoſe who have entirely and without Reſerve given themſelves up to God, are always contented; whatever he wills,

wills, they will, and are ready to do for his Sake. They renounce all, and find the Hundred-fold in thus emptying themselves, Peace of Conscience, Freedom of Spirit, Pleasure in being plac'd within the Arms of their God, Joy in perceiving Light daily springing up in their Souls, Liberty from the Fears and Tyrannical Desires of the World. Such is the Hundred-fold of Bliss, which the Children of God possess *even in this Life*, if they but continue faithful to him. They make an entire Sacrifice of themselves, but it is to him they love; they strip themselves, but 'tis of what they no longer love; they suffer, but it is their Choice to suffer, and they prefer profitable Sufferings to false Delights: Their Bodies endure sharp Afflictions; possibly their Imaginations may be disordered, and their Spirits may fail, but their Wills continue calm, and incessantly say *Amen* to all those Stripes with which God chastises them for their Sanctification.

God requires of us only, a Will that is not divided between himself and the Creatures, a Will that is pliant in his Hands, which neither desires nor refuses

any

any thing, which wills without Exception every thing that He wills, and upon no Pretence whatſoever wills what he wills not. When once one is brought to this Diſpoſition, every thing becomes Profitable to him, and even the moſt uſeleſs Amuſements are converted into good Works. Happy is he who gives himſelf up to GOD, he is ſet free from his own Paſſions, and from the Opinions of Men, from their Malice, and from the Tyranny of their Cuſtoms, from their poor and wretched Raillery, from the Misfortunes which the World aſcribes to Chance, from the Unconſtancy and Unfaithfulneſs of Friends, from the Artifices and Snares of Enemies, from his own Weakneſſes, from the Miſeries and Inſtability of Life, from the Horrors of an Irreligious Death, from the cruel Remorſe that attends Criminal Pleaſures, and finally from the Eternal Condemnation of GOD. How can he but be delivered from that infinite number of Miſeries, ſeeing he has placed his Will in the Hands of GOD, and willing nothing but what he wills, finds amidſt all his Sufferings, his whole Conſolation in his Faith and in his Hope?

What

What Weakneſs is it, to be afraid of giving up ones ſelf to GOD, or of engaging too far in a State ſo much to be coveted? Thrice happy thoſe who throw themſelves without Reſerve into the Arms of the *Father of Mercies, and the God of all Conſolation*; as St. *Paul* ſpeaks. Then will they deſire nothing but to know their Duty, and fear nothing ſo much, as not to perceive what he requires; and when they diſcover ſome new Light in Divine Things, they are tranſported with Joy like a Miſer when he has found a *Hidden Treaſure*. A true Chriſtian in every Misfortune which Providence lays upon him, wiſhes juſt that which happens to him, and nothing of that which he wants; for the more he loves GOD, the more contented he is, and the moſt ſublime Perfection, inſtead of making his Yoke more weighty, renders it light.

What Madneſs is it to be afraid of giving up ones ſelf too much to GOD? that is, to be afraid of being too happy, to be afraid of having too much Fortitude in the unavoidable Miſeries of Life, too much Conſolation in the Courſe of Virtue, of being ſet too free from

from the Tyranny of our Paſſions, which make us miſerable.

Let us then deſpiſe the Things of this World to give up our ſelves entire to GOD. I ſay not that we are abſolutely to throw them all up. When one is already engag'd in an honeſt Calling, let him but change the Principle of his acting, and he will do much the ſame Things out of Love to GOD, which he did before. GOD never overturns the Ranks and Conditions of Men, nor deſtroys the Functions he himſelf has ordain'd. We then ſhould do for the Service of GOD what we now do, to pleaſe Men and to content our ſelves: there would then be this happy Difference only, that inſtead of our being devour'd by our Pride, our Paſſions, and the malicious Cenſures of the World, we ſhould act with Freedom, with Courage, and with Hope in GOD; we ſhould then be enlivened with a generous Confidence; and we ſhould be ſupported by the Expectation of thoſe good Things which ſhall never periſh, which are advancing toward us, while the Things of this World are continually ſliding from us. The Love of GOD, which would make us feel the Love he bears

bears to us, would give us Wings to ſoar in the Regions of Joy and Delight, and carry us on high above all our Miſeries. If we have any Difficulty to believe this, our Experience will ſoon convince us of it. *Come, ſee and taſte,* ſays *David, how Gracious the Lord is.* When Piety is built on its Fundamental Principle, the Will of GOD, without conſulting the Taſte, the Conſtitution, or the Sallies of an ungovernable Zeal: Oh! how Simple, Sweet, Eaſy, Lovely, Diſcreet, and Free it is in all its Steps; one lives then much as others do, without Affectation, without any ſhew of Auſterity, with Complaiſance and good Manners, but in a conſtant Obſervance of all his Duty, renouncing continually every thing that does not from Time to Time fall in with the Order of GOD, to whom he ſacrifices all the irregular Motions of Nature. And this is that *Worſhipping in Spirit and in Truth,* which JESUS CHRIST ſays his Father requires. Every thing elſe is a Religion of Ceremony, and a mere Shadow rather than the Truth.

JESUS CHRIST tells us in general, *That we muſt take up his Croſs to be his Diſciples, and to follow him*; that we muſt

must *enter in at the strait Gate; that we must do Violence to our selves to gain the Kingdom of Heaven; that we must be born again, that we must deny our selves, hate our selves; that we must not be conform'd to this World, which is accursed, because of Offences.*

These Truths frighten a great many, because they only know what this Religion obliges them to do, without knowing what it makes them love; they see the Cross it presents, but are altogether ignorant of that Love it inspires them with which makes it light, and know not that it brings Men to the highest Perfection, by Sensations which sweeten the most toilsome Labours.

Miserable are those slothful and irresolute Souls, who are divided betwixt God and the World; they are rent in Pieces at once by their Passions and by their Remorse; they dread both the Judgments of God and the Opinions of Men; they abhor Evil, and yet are asham'd of Good; they suffer all the Pains of Virtue, without tasting of the Pleasures: Oh! what Peace would they not enjoy in the Bosom of their God, had they but so much Courage as to despise the Opinions of Men.

Oh! how dangerous it is for our Salvation, how unworthy of Rational Creatures, how destructive of our Peace, to dwell within our own selves for ever. Our whole Life was given us for no other end, but that we might advance apace to our Heavenly Country. The World flies away like a treacherous Shadow, Eternity already advances to receive us, why linger we to march, while the Day of Mercy shines on us? let us hasten to arrive at the Kingdom of Heaven.

The first Commandment of the Law is sufficient alone to overthrow in a Moment all the Pretences that can be made, for receiving any thing from GOD: *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Might.* Observe how many Words the Holy Spirit joins together, to prevent any Reserve which Man would make in prejudice of that Love, which requires every thing to be sacrificed to it: Behold a Love jealous and commanding; all is not too much for it; there is but one onely way of loving God sincerely, which is to make no Conditions with him, but with a generous Resolution to follow whithersoever he leads. All

All thoſe who are cautious and reſerv'd in their Affections, who would love GOD for fear of Puniſhment, but are willing to be a little deaf, when he ſpeaks to them of renouncing the World and themſelves, run a great Hazard of being of thoſe Luke-warm ones, whom Jeſus Chriſt ſays he will ſpue out.

We are not truly reaſonable but in as far as we conſult the Will of GOD, in order to conform our Wills to it. This is the Light we ought to follow, all other Lights are Deceitful. Blind are they then who think themſelves wiſe, and have not the Wiſdom of Jeſus Chriſt: They run after Phantoms in a profound Darkneſs; they are like thoſe who in a Dream think themſelves awake, and imagine all the Objects in their Dream to be real. Thus all the Great ones of the Earth, all the wiſe Men of the World, all thoſe who are bewitched with falſe Pleaſures, are deluded. There are none but the Children of GOD who walk in the Light of pure Truth. What is it that attends Men of ambitious and vain Imaginations? often Diſgrace, always Death, the Judgment of GOD and a miſerable Eternity. Theſe are the great and

terrible Scenes which advance and open to the View of irreligious Men, yet they perceive them not; their Policy can foreſee every thing except the inevitable Deſtruction of every thing they purſue. O ye Blind, when will ye open your Eyes to the Light of Jeſus Chriſt, which would diſcover to you the Nothingneſs of all Humane Greatneſs? They feel they are not truly Happy, and yet they ſtill entertain Hopes of becoming ſo, by thoſe very Things which render them Miſerable. That which they want, torments them, that which they poſſeſs does not ſatifie them; their Sorrows are real, their Joys ſhort, vain and pernicious, and coſt them more than they are worth. Their whole Life is a conſtant ſenſible Experience of their Error; the Eternal Judgment is already hanging over their Heads; their Fantaſtick Joys are juſt changing into everlaſting Weeping and Howling; their Life is a Shadow juſt diſappearing: or at moſt, like a Flower, which in the Morning blows and flouriſhes, but in the Evening, fades, withers, and falls to the Ground.

What is become of thoſe fooliſh Worldlings? ye might have ſeen them at

at the Hour of their Death cast down, trembling and confounded; they acknowledge their having been miserably deceiv'd, they deplore their fatal Mistake, and even run from one Extream to another; for after having lived without any Regard to Religion, they become Superstitious and Cowardly at their Death.

Is it not deplorable, that Men will rather hazzard their All for ever, than restrain their irregular Inclinations, and yet nothing is more common. Remonstrate to them as much as you please, the Vanity and Nothingness of their Expectations, from the Insufficiency of all created Things. Observe to them the Shortness of Life, the Inconstancy of Friends, the Deceitfulness of Great Offices, the unavoidable Disquiets that attend them, the Disappointments of their most refin'd Projects, the Emptyness of all the Things they possess, the Reallity of all the Miseries they suffer. How real and sensible soever all these Observations may be, they only glance on the Heart, they never pass the Surface, the Man is not inwardly chang'd. He groans to feel himself a Slave to Vanity, and yet does not shake off the Slavery. What must he do then to be set free

from ſuch a deplorable Eſtate? he muſt pray to be inwardly enlighten'd, and then he will perceive the Abyſs of Goodneſs that is in GOD, and the Abyſs and Nothingneſs of Evil, which is in the Corrupted Creatures? then he will deſpiſe himſelf, hate himſelf, diſtruſt himſelf, forſake himſelf, and loſe himſelf in the Abyſs of the Divine Mercy. What a happy Loſs will this be, when he ſhall find himſelf without ſeeking himſelf in contemplating GOD; one perceives the Vanity of the World, which in a ſhort time will vaniſh like Smoak. All its Grandeur and Pageantry ſhall flie away; every High Thing ſhall be brought Low, all Dominions cruſh'd, and every Haughty Head humbled under the weight of the Eternal Majeſty of God, in that Day when he ſhall come to give Judgment on Mankind. With one Look only ſhall he extinguiſh every thing that glitters in this our Night, as the Riſing Sun extinguiſhes the Stars; we ſhall then behold nothing but God every where, ſo Glorious will he appear; it will be needleſs to ſeek him, for we ſhall ſee nothing but him, whoſe Boundleſs Nature fills all things. Where are now, ſhall they then ſay, thoſe

thoſe fine Objects that once ſo bewitch'd our Hearts? where are the Marks of them? where was it we ſaw them? alas! there is not remaining the leaſt Footſtep of the Place where they once had been, they are gone like a Shadow which the Sun chaſes away. ſcarcely is it true that they once have been, ſo true it is, that now they are not.

But ſuppoſe that this World was never to have an end, it will in a ſhort time abandon and entirely forget you, do whatever you can; a little ſooner, or a little later, in a ſmall number of Years, which will run like a Viper, and diſappear like a Dream; your younger Days will quickly paſs over, the World will ſhift to the other ſide, and leave nothing behind but Contempt and Diſguſt for thoſe who have not learn'd in time to deſpiſe it. The Time is juſt at hand, it is already come, here it is; let us haſte to prevent it, let us love Eternal Beauty which never grows Old, nor ſuffer thoſe to grow Old who love nothing but it. Let us deſpiſe this accurſed World which already on all ſides is falling to Ruine. Have we not ſeen, ſince ever we could make any Obſervation, that all Perſons of the higheſt and

most eminent Ranks, have been surprised by Death. All have been swallow'd up by the devouring Gulph of Eternity. There has risen up as it were a new World out of the Grave of that which was in being when we first saw the Light. As short as our Life is, we must look out for new Friends, having lost all our old ones. Here's no longer the same Family, some other unknown Relations have come up in its Place. We see even a whole Court disappear at once, others are now in the room of those we formerly admired, and come to dazzle us awhile in their turn. What is become of all those mighty Actors who crowded the Stage 30 Years ago? is this then that World that so attracts us? where all our Acting is just but to pass over the Stage, and then make our *Exit*. It is nothing but Misery, Vanity, and Madness; or as St. *Paul* expresses it, *It is but the Shadow of a Figure that passes away.* O fleeting and foolish World! dost thou think to maintain thy Credit with us for ever? what Impudence is it in thee, to think to cheat us with such vain and empty Phantoms? thou art nothing but a Dream, and yet wouldst have us

rely

rely on thee: we feel, even whilſt we enjoy thee, that thou haſt nothing real to ſatisfy our Deſires. How dareſt thou give Magnificent Names to Glorious Miſeries, and offer them to us with ſuch a ſmiling Countenance? why doſt thou amuſe us with ſo many agreeable Vanities? thou art juſt this Moment to diſappear, and yet dareſt undertake to make us Happy.

F I N I S.

ERRATA.

IN Letter B page 10. line 12. for (.) put (;) p. 11. l. 7. read, *durſt not.* C p. 23. l. 17. for *their* r. *thee.* p. 25. l. 13. r. *be the Cauſe.* l. 24. for *the* r. *He.* D p. 46. l. 1. r. *Source.* p. 47. l. 1. r. *ſure.* E p. 19. l. 17. to *Sir*, put (*) p. 21. l. 6. dele *to.* p. 27. l. 14. r. *ſhall ſummon*, l. 20. for *ſhall* r. *will.* p. 29. l. 25. dele (,) after *Archers.* p. 31. l. 13. for *Dependance* r. *Diligence.* G p. 36. l. 6. after *Judge* dele (,) H p. 50. l. 16. for *they* r. *the.* p. 62. l. 5. dele *He.* I p. 71. l. 11. for *He* r. *They.* K p. l. 3. r. the (,) after it. p. 9. l. 4. r. *to make.* l. 18. r. *they:* p. 17. l. 4 dele *the.* L p. 21. l. 11. r. *and to.* N p. 7. l. 20. r. *with.* p. 10. l. 26. for *mers* r. *ners.* p. 14. l. 14. after *that* r. *they.* O p. 16. l. 2. after Verſes (,) l. 18 dele *and.* p. 19. l. 1. after *Cauſe* (,) p. 21. l. 1. r. *to name.* p. 22. l. 16. place the (,) after *Sancho.* p. 23. l. 12. r. *thy.* p. 25. l. 8. r. *dreadfully.* Q. p. 14. l. 20. r. *God.* R p. 32. l. 19. r. *Diſpoſition.* p. 34. l. 21. r. *Lewis.* p 40. l. 24. dele *the.* T p. 4. l. 20. r. *Circus.* X p. 4. l. 22. for *God* r. *Good.* Y p. 20. l. 3. r. *Donatus.* p. 26. l. 18. r. *Contagion.* p. 27. l. 23. r. *Gaſe.* Z p. 11 l. 5. r. *Macrius*, p. 33. l. 19. r. *imprint* p. 35. l. 8. for *nor* r. *not.* p. 39. l. 28. r. *Night and Day.* Bb p. 5. l. 4. r. *entirely.*

N. B. The Title of the Treatiſe beginning with the Letter P, ſhould have been, *A Treatiſe againſt Plays and Romances.*

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